

On This Date in Bahá'í Faith

JUNE

174 Historical Entries

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- 1** June 1. On this date in 1912, 'Abdu'l-Bahá had his first sitting for his portrait painted by Juliet Thompson in her New York studio.
 - 2** June 1. On this date in 1983, the Universal House of Justice wrote "Huqúqu'lláh is payable only once on a given property, whether personal or real, but should this property pass from one person to another, such as through inheritance, it becomes again subject to the payment of Huqúqu'lláh."
 - 3** June 2. On this date in 1929, Roger White, writer, editor and "poet laureate" of the Bahá'í community, was born in Toronto, Canada.
 - 4** June 2. On this date in 1932, Daniel Jordan was born. An American Bahá'í who served on the NSA of the U.S. from 1963 to 1982, when he was murdered during a trip to New York, his body, stabbed in the neck with his spinal column severed, was discovered on October 16. His murder has never been solved
 - 5** June 2. On this date in 1986, the UHJ emphasized the importance of obtaining explicit permission from biological parents for marriage, noting "...has a slender connection with her genetic father...is obligated to make every effort, however discreetly carried out, to ascertain his whereabouts..."
 - 6** June 2. On this date in 1996, the Universal House of Justice responded to an individual who had written "regarding questions raised about the fulfilment of the Biblical prophecy of Daniel concerning 1,335 days, as well as modifications made to 'Bahá'u'lláh and the New Era.'"
 - 7** June 3. On this date in 1900, 'Abdu'l-Karím-i-Tihrání gave a talk in Chicago. 'Abdu'l-Karím-i-Tihrání gave talks to the New York and Chicago assemblies, delivered at Abdu'l-Baha's request, to deepen the believers following the covenant-breaking of Ibrahim George Kheiralla.
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- 8 June 3. On this date in 1952, Shoghi Effendi sent a warning to Australian Bahá'ís about Joseph Perdu, asking them to "to discharge his debt to the believer in Fiji whom he has so grievously wronged."
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- 9 June 3. On this date in 1955, Shoghi Effendi announced the death of Mirza Majdi'd-Din, the grandson of Bahá'u'lláh's only full brother Mírzá Músá and Bahá'u'lláh's scribe, by a stroke as "miserably perished struck with paralysis affecting his limbs and tongue" at the age of 100.
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- 10 June 3. On this date in 1957, Shoghi Effendi addressed a cablegram announcing "Epoch-Making Victory Won Over Covenant-Breakers."
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- 11 June 3. On this date in 1979, the UHJ wrote "Shoghi Effendi has pointed out the National Assemblies must assume such a role as to influence the believers ... to respect and unhesitatingly obey its wishes and decrees" and "that most of the sins of the believers are the sins of immaturity."
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- 12 June 3. On this date in 1997, the UHJ wrote a response to "questions you pose" regarding "the authority to make authoritative interpretations" and "whether anyone has the right to challenge the authority or actions of the Universal House of Justice."
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- 13 June 3. On this date in 1997, the Universal House of Justice wrote a "Clarification on the Authority of the Universal House of Justice"
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- 14 June 3. On this date in 2006, Justice St. Rain, an independent Bahá'í publisher and owner of the "Special Ideas" distribution company, wrote an open letter in support of Kalimat Press.
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- 15 June 4. On this date in 1919, 'Abdu'l-Bahá listed several Biblical verses that "refer to the century of the Blessed Beauty" and to "the Blessed Beauty".
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- 16 June 4. On this date in 1937, a letter written on behalf of Shoghi Effendi addressed the status of Esperanto.
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- 17 June 4. On this date in 1951, Shoghi Effendi wrote "Bahá'u'lláh is, of course, not God and not the Creator...we address ourselves in prayer and thought to Him, or through Him to that Infinite Essence behind and beyond Him."
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- 18 June 4. On this date in 1957, Shoghi Effendi delineated "The relationship of the Continental Hands and their respective National Assemblies."
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- 19 June 4. On this date in 1957, Shoghi Effendi wrote "Divine Truth is relative and that is why we are enjoined to constantly refer the seeker to the Word itself--and why any explanations we make to ease the journey of the soul of any individual must be based on the Word--and the Word alone."
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- 20 June 4. On this date in 1957, Shoghi Effendi wrote "the Interpreter of the Word was the Centre of the Covenant and now is the Guardian. There are no other Interpreters whatsoever and no individual may interpret. This is strictly forbidden."
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21 June 4. On this date in 1997, the UHJ wrote "of the electronic postings on the Internet by Covenant-breakers...a large and ever-expanding body of authentic material on the Faith, attractively presented and illustrated. Sites maintained by Covenant-breaker groups will have a diminishing impact ..."

22 June 4. On this date in 1997, the Universal House of Justice responded to an individual asking about a possible reference in the Kitab-i-Aqdas to the possible end of the Guardianship, and "the authority of the Hands to expel Covenant-breakers at a time when there was no Guardian alive."

23 June 5. On this date in 1947, Shoghi Effendi wrote "The Challenging Requirements of the Present Hour," one of his "Letters to the American Bahá'í Community" included in Citadel of Faith, referring to "the immortal Woodrow Wilson"...

24 June 5. On this date in 1954, Shoghi Effendi wrote "As you interest different ones in the Faith, you must be very cautious, and gradually lead them into the Light of Divine Guidance, especially the practices of Bahá'í living. Thus you should not be dogmatic about any of the secondary practices...."

25 June 5. On this date in 1973, the Universal House of Justice established the International Teaching Centre, whose membership at the time was comprised of all the living Hands of the Cause of God and three Counsellors. Each of the current members of the UHJ previously served as a member of the ITC

26 June 5. On this date in 1993, Gertrude Blum, named a Knight of Bahá'u'lláh for the Solomon Islands, died.

27 June 6. On this date in 1874, Louis George Gregory, posthumously appointed a Hand of the Cause of God by Shoghi Effendi, was born in Charleston, South Carolina.

28 June 6. On this date in 1892, the Kitáb-i-'Ahd, in which Bahá'u'lláh appoints 'Abdu'l-Bahá as his successor, is read to a large crowd in front of the Tomb of Bahá'u'lláh by Mirza Majdi'd-Din, the grandson of Bahá'u'lláh's only full brother Mírzá Músá and Bahá'u'lláh's scribe.

29 June 6. On this date in 1941, Shoghi Effendi wrote "The responsibility of young believers is very great... the world which lies ahead of them -- as promised by Bahá'u'lláh -- will be a world chastened by its sufferings..."

30 June 6. On this date in 2013, the UHJ wrote concerning the number of texts written by the Báb, Bahá'u'lláh, 'Abdu'l-Bahá, and Shoghi Effendi, noting "A fraction of the total numbers of unique works have been published in the original languages or translated into Western languages."

31 June 7. On this date in 1924, Shoghi Effendi wrote "...in the time of election, the friends should be in the mood of prayer, disinterestedness and detachment from worldly motives. Then they will be inspired to elect the proper members to the assemblies."

32 June 7. On this date in 1939, Shoghi Effendi stated "there is as yet no such thing as a Bahá'í curriculum" adding in the future one would be "enforced as such throughout the Bahá'í world." The Ruhi Institute has become "the core of Bahá'í community life worldwide as the outcome of a process"

33 June 7. On this date in 1963, the Universal House of Justice terminated the legal entity known as the Custodians of the Bahá'í World Faith.

34 June 7. On this date in 1972, the UHJ announced its decision to build the Seat of the Universal House of Justice. It was completed in 1982 during the second stage of building on the Arc, and occupied in 1983.

35 June 7. On this date in 1974, the UHJ quoted Shoghi Effendi as saying he "thinks it would be wiser for the Bahá'ís to use the Meditations given by Bahá'u'lláh, and not any set form of meditation recommended by someone else."

36 June 7. On this date in 1974, the UHJ quoted Shoghi Effendi as saying "it is often very hard to accept this fact and put up with it, but the fact remains that a person may believe in and love the Cause--even to being ready to die for it--and yet not have a good personal character, or possess"

37 June 7. On this date in 1974, the UHJ quoted Shoghi Effendi as saying "we should be careful not to introduce into it the customs of our previous beliefs. Bahá'u'lláh has given us the obligatory prayers, also ... We should not introduce a new set of prayers He has not specified..."

38 June 7. On this date in 1974, the UHJ wrote "the signature on a card, in the sense that it represents a record of the date of the declaration and data about the declarant, is to satisfy administrative requirements enabling the enrollment of the new believer in the community."

39 June 7. On this date in 1999, the Jerusalem Post carried a story titled "Bahá'í Studies chair dedicated in Jerusalem," mentioning "Prof. Moshe Sharon, the first incumbent of the world's first academic chair in Bahá'í studies."

40 June 8. On this date in 1929, Shoghi Effendi announced Yunis Khán Afrukhtih "is proceeding to Europe in order to visit the Bahá'í centres." His "Khatirát-i-Nuh-Saliy-i-'Akká" was published in 1952 on the instructions of Shoghi Effendi, and has been described as "pre-eminent among those works ..."

41 June 8. On this date in 1952, a letter written on behalf of Shoghi Effendi to the National Spiritual Assembly of Canada stated "The Guardian was most happy to hear of the excellent work some of the Bahá'ís are doing with the Eskimos and the Indians."

42 June 8. On this date in 1953, Shoghi Effendi wrote to the NSA of Canada that "an illuminated 'Roll of Honour' on which will be inscribed the names of the 'Knights of Bahá'u'lláh' ...will be placed inside the entrance door of the Inner Sanctuary of the Tomb of Bahá'u'lláh."

43 June 8. On this date in 1957, Shoghi Effendi wrote, "Rejoice announce yet another victory won in cradle of Faith, swiftly following crushing defeat recently sustained by Covenant-breakers in Holy Land. National Haziratu'l-Quds in Tihrán has been returned..."

44 June 8. On this date in 1996, "Bahá'u'lláh allowed Ted [Livingston] to leave his pain-filled body." Having been the mayor of Cottonwood Falls, Kansas, Ted Livingston was the first Bahá'í in the United States to be the mayor of a city.

45 June 9. On this date in 1954, Alain Leroy Locke died. He was the father of the Harlem Renaissance, a Bahá'í, and an open homosexual who called his sexual orientation his "vulnerable/invulnerability," viewing it as a risk but also his strength.

46 June 9. On this date in 1957, a cable noted "restitution of Bahá'í properties" in Iran, and expressed "deepest gratitude" to "his Majesty Muhammad Riza Pahlavi Shahin Shah...Bahá'ís are praying for Divine Blessings for his Throne."

47 June 9. On this date in 1972, Amatu'l-Bahá Rúhíyyih Khánum crossed into Botswana from Rhodesia during one of her many travels, as documented in Violette Nakhjavani's "The Great Safari of Hand of the Cause Rúhíyyih Khánum."

48 June 9. On this date in 1974, the UHJ listed "those laws listed in the "Synopsis and Codification of the Kitab-i-Aqdas" which are not at present binding upon the friends in the western world."

49 June 9. On this date in 1974, the UHJ stated "The danger of meeting with children of Covenant-breakers is that even although they may never have been declared Bahá'ís there is always the likelihood that they have been strongly indoctrinated by their parents with the poison of Covenant-breaking."

50 June 9. On this date in 1980, the UHJ wrote "When a Local Spiritual Assembly begins to function properly, it does not mean it can dispense with the service and work of Auxiliary Board members and their assistants, who can and should continue to provide stimulation and inspiration not only"

51 June 10. On this date in 1919, George Townshend, an Irish Anglican clergyman, wrote his first letter to 'Abdu'l-Bahá, and received a reply six weeks later. He became a Bahá'í a few months later, but only in 1947, at the age of 70, did Townshend renounce his orders to the Anglican Church.

52 June 10. On this date in 1966, a letter from the UHJ to Bahá'í youth stated "When studying at school or university Bahá'í youth will often find themselves in the unusual and slightly embarrassing position of having a more profound insight into a subject than their instructors."

53 June 10. On this date in 1988, a news story in the Religion section of the Chicago Tribune about Orthodox Bahá'ís was titled, "Bitter dispute divides Bahais" noting that the third Guardian "Joel Marangella has been forced to live in hiding because of death threats."

54 June 10. On this date in 1998, the UHJ wrote the ITC providing an "overview of the duties...general framework for your operations" given that "In recent years, opposition to the Cause has taken forms unfamiliar to the Bahá'í community, and this poses new challenges to your institution."

55 June 10. On this date in 2008, the NSA of the United States responded to Kalimát Press, whose "business relationship with the Bahá'í Distribution Service" was suspended due to "an ideological agenda which is at variance with the spirit and interests of the Bahá'í Faith."

56 June 11. On this date in 1920 Shoghi Effendi wrote "about admission as a non-collegiate student at Balliol College or any other college at Oxford University. My sole aim is to perfect my English, to acquire the literary ability to write it well, speak it well and translate correctly ..."

57 June 11. On this date in 1934, a letter written on behalf of Shoghi Effendi stated "the Guardian wishes me to again affirm his view that the authority of the National Spiritual Assembly is undivided and unchallengeable in all matters pertaining to the administration of the Faith"

58 June 11. On this date in 1993, an individual wrote the Universal House of Justice, inquiring about the degree of personal sacrifice when giving to the Fund.

59 June 11. On this date in 2015, the UHJ wrote a short letter quoting Shoghi Effendi's statement that the Hands of the Cause of God have to ratify the current Guardian's appointment of another Guardian, and they may also suggest another Guardian, but cannot themselves appoint one.

60 June 15. On this date in 1912, an article in the Evening News of San Jose, California introduced 'Abdu'l-Bahá, "though little known in this country, claims 2,000,000 adherents, most of them in the orient...The aim of the teacher is to unite Jew and gentile, Buddhist and Mohammedan...."

61 June 15. On this date in 1925, Shoghi Effendi addressed a message to Sir Herbert Samuel, as described in Amatu'l-Bahá Rúhíyyih Khánúm in "The Heart and Nerve Centre" in her book "The Guardian of the Bahá'í Faith."

62 June 15. On this date in 1935, Shoghi Effendi stated "it is only too obvious that in most of its fundamental assumptions the Cause of Bahá'u'lláh is completely at variance with outworn creeds, ceremonies and institutions."

63 June 15. On this date in 1935, Shoghi Effendi stated "To follow Bahá'u'lláh does not mean accepting some of His teachings and rejecting the rest. Allegiance to His Cause must be uncompromising and whole-hearted"

64 June 15. On this date in 1956, Shoghi Effendi wrote "Never must they let a day pass, without teaching some soul, hoping that Bahá'u'lláh will cause each seed to grow."

65 June 15. On this date in 1956, Shoghi Effendi wrote "The Friends should seek pure souls, gain their confidence and then teach that person carefully until he becomes a Bahá'í--and then nurture him until he becomes a firm and active supporter of the Faith."

66 June 15. On this date in 1979, the Universal House of Justice wrote a letter to all National Spiritual Assemblies, updating them on ongoing developments to the Bahá'í community in the immediate aftermath of the Iranian Revolution.

67 June 15. On this date in 1987, the UHJ wrote about the Bahá'í approach to alleviating the problems afflicting humanity and the plight of the indigenous and aboriginal peoples "This unity can only be achieved through the spreading of the Faith and the building up of the World Order of Bahá'u'lláh."

68 June 15. On this date in 1997, the Milwaukee Journal Sentinel featured an article about Mildred Root Mottahedeh who was a member of the IBC and the first representative of the Bahá'í International Community to the United Nations. She made a substantial fortune from her luxury porcelain business.

69 June 16. On this date in 1897, Adelbert Mühlischlegel was born. He became a Bahá'í in 1920, translated Bahá'í literature and served as a member of the National Spiritual Assembly of Germany. He was appointed a Hand of the Cause by Shoghi Effendi in February 1952.

70 June 16. On this date in 1912, a newspaper story in The Anaconda Standard of Montclair, New Jersey, introduced "'Abdu'l-Bahá, the Persian religious leader and spiritual and temporal head of the 14,000,000 of Bahá'ís scattered throughout the world."

71 June 16. On this date in 1942, Shoghi Effendi stated "This Cause, although it embraces with equal esteem people of all ages, has a special message and mission for the youth of your generation. It is their charter for their future, their hope, their guarantee of better days to come."

72 June 16. On this date in 1945, Shoghi Effendi described the Bahá'í Administrative Order as the "the ideal instrument to make spiritual laws function properly in the material affairs of this world."

73 June 16. On this date in 1982, in a letter to the NSA of the Virgin Islands, the UHJ stated the method by which Counsellors may report "information about the conduct of individuals which adversely affects the interests of the Faith" to NSAs.

74 June 16. On this date in 1999, the International Teaching Centre wrote a letter elaborating on the April 7 letter from the UHJ titled "Issues Related to the Study of the Bahá'í Faith" which had noted "a campaign of internal opposition to the Teachings is currently being carried on..."

75 June 17. On this date in 1850, during the Bábi uprising in Nayríz, the governor of Nayríz called a truce with Vahíd, and Vahíd left the fort of Khájih to meet the governor in his siege camp. On June 21, Vahíd signed a document informing the Bábís that an agreement had been reached, and that...

76 June 17. On this date in 1912, an article in the Brooklyn Daily Eagle described "A BAHAI TOAST TO 'THE KING,'..." "On the occasion of the Twelfth Annual Banquet of the British Californian Association" a toast, "Let George V, the son of the Peacemaker admit his factorship in a world's restoration."

77 June 17. On this date in 1933, Shoghi Effendi stated "The Universal Court of Arbitration and the International Tribunal are the same. When the Bahá'í State will be established they will be merged in the Universal House of Justice." The quote is referenced in Susan Maneck's review of ...

78 June 17. On this date in 1935, a letter written on behalf of Shoghi Effendi addressed to the Bahá'ís of Esslingen, stated that he "will ask Bahá'u'lláh to continue pouring His blessings upon you all."

79 June 17. On this date in 1954, Shoghi Effendi stated "There is no specific minimum age mentioned in the Bahá'í teachings at which girls may marry." He noted "In dealing with people who are still backward in relation to our civilized standards...on peoples still living in primitive social orders."

80 June 17. On this date in 1987, the UHJ addressed a letter "concerning the treatment of Covenant-breakers in the writing of Bahá'í history" noting Covenant-breaking is a spiritual poison and the calumnies and distortions of the truth which the Covenant-breakers give out are such that they can ..."

81 June 18. On this date in 1897, Chester Ira Thacher became Bahá'í after attending a course of classes on the Bahá'í Faith taught by Ibrahim George Kherailla. He would go on to serve as Chairman of the Chicago House of Spirituality and was named a Disciple of 'Abdu'l-Bahá.

82 June 18. On this date in 1902, Ali Kuli Khan translated 'Abdu'l-Bahá's "Tablet of Cremation" which states "Consequently, the law of God commands to bury the dead."

83 June 18. On this date in 1983, Mona Mahmudnizhad was executed in Iran.

84 June 18. On this date in 1991, Canadian Hand of the Cause of God John Robarts died in Rawdon, Quebec. On May 3, 1980, at the Bahá'í National Convention in Vancouver, he said "...the only hope, the only light in the world is the light of Bahá'u'lláh...the pioneers have been telling us for years ...

85 June 22. On this date in 1866, "The Nation" published an article titled "A New Religion" which concluded "Babism is much more in harmony with the subtle and imaginative genius of the Persian people than the Shiite Mohammedanism. The growing spirit of nationality makes their present religion ..."

86 June 22. On this date in 1870, Mírzá Mihdí, Bahá'u'lláh's youngest child from his first wife Ásiyih Khánúm, fell through a skylight while chanting "Ode of the Dove" (Qasídiy-i-Varqá'íyyih) on the roof of their home in 'Akká.

87 June 22. On this date in 1923, Shoghi Effendi described pioneers as "pure souls," "stars," "chosen people," and "like candles which, through their sacrificial efforts, are weeping their lives away in order to give light to the world and establish the purpose of their Lord and Saviour, which is ...

88 June 22. On this date in 1928, "Shoghi Effendi received a cable from the Ishqabad Assembly as follows: 'In accordance general agreement 1917 Soviet Government has nationalized all Temples but under special conditions has provided free rental to respective religious communities regarding ...'"

89 June 22. On this date in 1977, the UHJ wrote "We should be confident that there is consistency in the universe, that the Manifestation is aware of that consistency, and we must ourselves be aware that the principle of the harmony of religion and science is a dynamic one which will require new"

90 June 23. On this date in 1870, Mírzá Mihdí, Bahá'u'lláh's youngest child from his first wife Ásiyih Khánúm, died at the age of 22 after falling through a skylight while chanting "Ode of the Dove" (Qasídiy-i-Varqá'íyyih) on the roof of their home in 'Akká.

91 June 23. On this date in 1895, Leonora Holsapple Armstrong, the first Bahá'í to arrive in Brazil and the "Spiritual Mother of the Bahá'ís of Latin America," was born in Hudson, New York. She would die in 1980, in Salvador, Bahia. 'Abdu'l-Bahá had previously linked the name "Bahia" to "Bahai".

92 June 23. On this date in 1912, 'Abdu'l-Bahá said "Yes! This is the day of Bahá'u'lláh, the age of the Blessed Perfection, the cycle of the Greatest Name. If you do not smile now, for what time will you await and what greater happiness could you expect? This is the springtime of manifestation. ..."

93 June 23. On this date in 1945, Shoghi Effendi wrote "Great is the recompense ... through their wills, and have had the privilege and honour of discharging their obligations to Huqúqu'lláh... to fulfil that which shall elevate their stations in this world and in the world to come."

94 June 23. On this date in 1948, Shoghi Effendi wrote "... comes to accept the concept of progressive religion, and accepts Bahá'u'lláh as the Manifestation for this day, the reincarnation concept will fade away in the light of truth; we should try and avoid controversial issues in the beginning ..."

95 June 23. On this date in 1950, Shoghi Effendi wrote the NSA of Canada his "hopes that ere long many of these original Canadians will take an active part in Bahá'í affairs and arise to redeem their brethren from the obscurity and despondency into which they have fallen."

96 June 23. On this date in 1960, Leroy loas wrote "... Charles Mason Remey... he must be put out of the Faith entirely as a Covenant-breaker...The question of Covenant-breaking is not one of votes-it is a case of disobedience...centres of hate.... This matter should not drift as is being allowed."

97 June 23. On this date in 1969, the UHJ wrote "...if a Bahá'í has a civil marriage ceremony only, he is subject to loss of his voting rights. If the Assembly is satisfied that such a couple is repentant, their voting rights may be restored on condition that they have the Bahá'í ceremony."

98 June 23. On this date in 1983, the Universal House of Justice telegraphed "Bahá'í youth throughout the world" about martyrdom.

99 June 23. On this date in 1985, the UHJ wrote "With regard to those who do not consider themselves Bahá'ís on the basis of the argument that they signed the Declaration Card without actually knowing the significance of what they were doing ..."

100 June 23. On this date in 1985, the Universal House of Justice wrote an individual, providing guidelines in respect to membership in trade unions and participation in strikes.

101 June 23. On this date in 1987, the UHJ wrote "...not...in value to 19 mithqáls in gold...you have no obligation to pay Huqúqu'lláh. However, this does not mean that you may not contribute to this Fund if you wish to do so out of your love for Bahá'u'lláh and the generosity of your heart."

102 June 23. On this date in 1996, the Universal House of Justice responded to an "email of 25 March 1996 inquiring about a reported directive by the Universal House of Justice that teachers travel to an island that was uninhabitable because of radiation."

103 June 23. On this date in 2001, an article in the Peoria Journal Star featured titled "Bringing Baha'i experience home" featured Lori and Chris Vodden, who had relocated to Peoria, Illinois from Haifa, Israel where they had been employees at the Bahá'í World Center.

104 June 23. On this date in 2009, in the wake of protests subsequent to the June 12 Iranian presidential elections, the UHJ reminded Iranian Bahá'ís that the Bahá'í Faith "strictly prohibits any involvement in partisan political activity by individual Bahá'ís or by Bahá'í institutions."

105 June 24. On this date in 1911, 'Abdu'l-Bahá stated "The foundation of the spiritual meetings must be the teaching and delivering of the Cause of God...But the fundamental principle of the establishment of spiritual meetings is for the sake of teaching and delivering the Truth ..."

106 June 24. On this date in 1926, Enoch Olinga was born. A close associate of Idi Amin, Olinga, his wife, and three of his five children were murdered by unknown gunmen, during the administration of President Obote when people affiliated with the Amin regime were being systematically targeted.

107 June 24. On this date in 1947, Shoghi Effendi stated "The churches are waiting for the coming of Jesus Christ; we believe He has come again in the Glory of the Father. The churches teach doctrines--various ones in various creeds--which we as Bahá'ís do not accept; such as"

108 June 24. On this date in 1947, Shoghi Effendi wrote an individual "...if you specialize in the Social Sciences this would be also of assistance to you in teaching the Cause...establish yourself permanently, you could render the Cause a great service by going somewhere where there is a weak"

109 June 24. On this date in 1947, Shoghi Effendi wrote "The best way for a Bahá'í to serve his country and the world is to work for the establishment of Bahá'u'lláh's World Order, which will gradually unite all men and do away with divisive political systems and religious creeds."

110 June 24. On this date in 1949, Shoghi Effendi addressed a letter to an individual believer regarding the form of prayer, noting that "Bahá'u'lláh has reduced all ritual and form to an absolute minimum in His Faith."

111 June 24. On this date in 1949, Shoghi Effendi wrote "...as the plant stretches out to the sunlight...so we turn our hearts to the Manifestation of God, Bahá'u'lláh, when we pray; and we turn our faces, during this short prayer, to where His dust lies on this earth as a symbol of the inner act."

112 June 24. On this date in 1949, Shoghi Effendi wrote "Bahá'u'lláh has reduced all ritual and form to an absolute minimum in His Faith. The few forms that there are - like those associated with the two longer obligatory daily prayers, are only symbols of the inner attitude...."

113 June 24. On this date in 1968, the UHJ wrote that it "sees no way in which additional Hands of the Cause of God can be appointed...the Hands residing in the Holy Land will act as liaison between the Universal House of Justice and the Continental Boards of Counselors, and will also assist ..."

114 June 24. On this date in 1968, the Universal House of Justice outlined in a letter to the Continental Board of Counsellors the steps to take "when a member of the Continental Board of Counsellors learns of any incipient Covenant-breaking."

115 June 24. On this date in 1990, an individual wrote the Universal House of Justice, asking for clarification about the Ridván 1990 message referring to Bahá'u'lláh as "the most precious Being ever to have drawn breath on this planet."

116 June 24. On this date in 1990, an individual wrote the Universal House of Justice expressing "puzzlement over the statement in its Ridván 1990 message referring to Bahá'u'lláh as 'the most precious Being ever to have drawn breath on this planet'."

117 June 25. On this date in 1912, 'Abdu'l-Bahá commented on "elegant ladies were washing dishes, sweeping, dusting the furniture and arranging the carpets..." See what the power of the Blessed Beauty does! What might and sway, what bounty and favor is this! He has inspired these persons to serve..."

118 June 25. On this date in 1942, Abdu'l-Jalil Bey Sa'd died. He was a prominent member of the Egyptian Baha'i community in its early days, a Hand of the Cause of God, and a member of the National Spiritual Assembly of the Bahá'ís of Egypt and the Sudan.

119 June 25. On this date in 1953, Shoghi Effendi wrote "It must, as it approaches its climax, carry the torch of the Faith to regions so remote, so backward, so inhospitable that neither the light of Christianity or Islam has, after the revolution of centuries, as yet penetrated."

120 June 25. On this date in 1953, Shoghi Effendi wrote "...will witness the entry by troops...into the Bahá'í world...derange the equilibrium of the world, and reinforce a thousandfold the numerical strength as well as the material power and the spiritual authority of the Faith of Bahá'u'lláh."

121 June 25. On this date in 1955, Shoghi Effendi wrote "The rise of this symbol and harbinger of the World Order of Bahá'u'lláh, as yet in the embryonic stage of its development, amidst the confusion, the anxieties, the rivalries and the recurrent crises that mark the decline of a moribund ..."

122 June 25. On this date in 1961, the International Bahá'í Council, as a duly elected body, held its first full meeting in Haifa.

123 June 25. On this date in 1969, the UHJ wrote the NSA of the U.S. "You may be assured that we shall continue to remember you in our prayers at the Holy Shrines, supplicating that Bahá'u'lláh will guide, bless and sustain you, individually and collectively, as you continue to labor to execute"

124 June 26. On this date in 1851, an article titled "A New Prophet" appeared in the Green Mountain Freeman newspaper, edited by Daniel Pierce Thompson.

125 June 26. On this date in 1912, a newspaper headline introduced "'Abdu'l-Bahá, the Persian religious leader and spiritual and temporal head of the fourteen millions of Bahá'ís scattered throughout the world."

126 June 26. On this date in 1936, Shoghi Effendi wrote "But, of course, this extension of assistance to the poor, in whatever form, should under no circumstances be allowed to seriously interfere with the major collective interests of the Bahá'í community..."

127 June 26. On this date in 1936, Shoghi Effendi wrote, "Regarding your question as to the meaning of Jin or Genii referred to in the Qur'an, these are not beings or creatures that are actually living, but are symbolic references to the power of men of evil and may be likened to evil spirits..."

128 June 26. On this date in 1956, Shoghi Effendi told the NSA of Canada apply "the sanction of suspension of voting rights to people who marry without the consent of parents...not a question of the child not knowing the present whereabouts of its parents...if the parents are alive, they must be asked

129 June 26. On this date in 1956, Shoghi Effendi wrote "The Assemblies must be wise and gentle in dealing with such cases, but at the same time must not tolerate a prolonged and flagrant disregard of the Bahá'í Teachings as regards alcohol."

130 June 26. On this date in 2013, "with utter shock and desolating grief that the Bahá'ís in Baghdad discovered on 26 June that the "most holy habitation" of Bahá'u'lláh had been razed almost to the ground to make way for the construction of a mosque."

131 June 26. On this date in 2014, an article titled "Maybe there ARE more Baha'is than Jews in South Carolina!" stated "By the mid-1980s, there were over 20,000 on the rolls in South Carolina...Stockman acknowledges, 30 years later just 4,500 of the 17,500 members in the state...have good addresses."

132 June 27. On this date in 1933, Shoghi Effendi wrote Adelbert Mühlischlegel about Bahá'í orthography, telling him "it is a highly recommendable system of transliteration and this is why the Guardian is so emphatic about its universal adoption by the Bahá'ís the world over."

133 June 27. On this date in 1937, a letter written on behalf of Shoghi Effendi stated "Our beloved Guardian has been inexpressibly touched by your letter... to him on the occasion of his marriage...this priceless honour that the Almighty has chosen to bestow upon the community of Canadian believers."

134 June 27. On this date in 1957, Shoghi Effendi wrote "These original discoverers of New Zealand are of a very fine race, and they are a people long admired for their noble qualities; and special effort should be made, not only to contact the Maoris in the cities, and draw them into the Faith..."

135 June 27. On this date in 1981, Don Addison conducted an interview with Oscar Njang in Ikot Uba Village, Cross River State, Nigeria, concerning the Bahá'í Church of Calabar.

136 June 27. On this date in 1996, the UHJ responded to an individual who had written with questions "to understand the Bahá'í concept of equality of the sexes in light of some Bahá'í laws and history which 'appear' to undermine it".

137 June 28. On this date in 1909, Juliet Thompson wrote "I have been sitting close to the window--my window into Heaven!--my eyes fixed on 'Akká. The phenomenal world has faded away. This is indeed, indeed the Reality. That City in the distance, white in the sunlight, has been drawing the very .."

138 June 28. On this date in 1926, Shoghi Effendi wrote "The geographical position of Germany has given her a unique position in the spread of the Cause in Europe. She stands actually in the center of that continent and from it can branch out tentacles which will gradually unite the whole Europe."

139 June 28. On this date in 1950, Shoghi Effendi wrote Australian Bahá'ís about Joseph Perdu, "... in spite of his wide knowledge of the Faith and his belief in it - his acts are contrary to its teachings and bring not only confusion into the Community...disgrace the Cause in the eyes of non-Bahá'ís."

140 June 28. On this date in 1950, Shoghi Effendi wrote the NSA of India "A Bahá'í cannot at the same time be a Theosophist... as we do not believe in reincarnation we obviously cannot be active as Theosophists and Bahá'ís at the same time."

141 June 28. On this date in 1954, Shoghi Effendi wrote "that pioneers entering the pioneer field should realize that they are going there to represent the Cause, in fact, to be the Cause. Their minds and their hearts should be centered in their new tasks and in their new environment..."

142 June 28. On this date in 1966, a court rendered its decision in litigation brought by "The National Spiritual Assembly of the Bahá'ís of the United States of America Under the Hereditary Guardianship, Inc." against "The National Spiritual Assembly of the Bahá'ís of the United States of America, Inc

143 June 28. On this date in 1987, the UHJ wrote "when a person claims to accept the station of Bahá'u'lláh but does not accept the authority of the Administrative Institutions...cannot be regarded as members of the Bahá'í community..well consider advising the believers to avoid association with him."

144 June 29. On this date in 1850, during the Bábi uprisings in various parts of Iran, the leader of the uprising in Neyriz, Yahya Vahid Darabi, was killed.

145 June 29. On this date in 1900, 'Abdu'l-Karím-i-Tihrání said "Therefore... know that no one can reach God but through this Door, for He said: 'He who turneth his face unto Him turneth his face unto Me! He who obeys Him obeys Me and He who turneth away from Him hath turned away from Me.'

146 June 29. On this date in 1927, Shoghi Effendi wrote Martha Root "I hope you will succeed in meeting not only the Rumanian Queen but her daughter the Queen of Serbia and King Boris of Bulgaria as well and I trust you will not hesitate to send me all particulars and details regarding ..."

147 June 29. On this date in 1941, Shoghi Effendi wrote "... go forth and settle in new districts, travel, and teach in spite of lack of experience, and be assured that Bahá'u'lláh has promised to aid all those who arise in His Name. His strength will sustain them; their own weakness is unimportant.

148 June 29. On this date in 1960, William Sears cabled about Mason Remey's claim to be the Second Guardian "infection spreading here alarmingly.. believers asked souvenir Master if Remey claim baseless why no action by Hands was it from fear or were they disunited...Hands weakening position..."

149 June 29. On this date in 1961, the Hands of the Cause of God cabled an announcement regarding the election of the International Bahá'í Council.

150 June 29. On this date in 1972, Amatu'l-Bahá Rúhíyyih Khánum crossed from Botswana into South Africa where she "was eagerly welcomed by the Chairman and Secretary of the National Spiritual Assembly and Counsellor Mrs. Bahíyyih Ford, a friend of hers since childhood."

151 June 29. On this date in 1979, the Universal House of Justice announced the term of service for the members of the Continental Board of Counsellors will be five years as of the November 26, 1980, the Day of the Covenant.

152 June 29. On this date in 1995, the Universal House of Justice received an email asking whether "the policy of not teaching Israelis applies" to contact with an Israeli via an "interactive relay chat" (IRC) connection."

153 June 29. On this date in 2001, Holly Hanson gave a presentation titled "Sexuality, Self, and the Shape of Society" which argues that our culture's current understanding of sexuality is relatively new, is materialistic, and ultimately unjust, especially in the discourse about homosexuality.

154 June 29. On this date in 2001, the Gallup Independent newspaper reported on the visit of Australian Aborigine and NSA member Philip Obah, quoting him as saying "..the colonization of his people. He realized it was inevitable, according to what Bahullah, the founder of the Baha'i faith, had written.

155 June 29. On this date in 2004, Gloria Faizi died in Australia. Born to the prominent 'Alá'í family, her father was Rahmatu'llah Khan 'Ala'i and a cousin was Suhayl Ahmad 'Alá'í, whose father was Ni'mat'u'lláh, brother of Shu'á'u'lláh. Gloria's husband was Hand of the Cause of God Abu'l-Qásim Faizi

156 June 29. On this date in 2009, Anupam Premanand gave a presentation on "Dashavatara and Progressive Revelation" at the Irfan Colloquia Session #89, Center for Bahá'í Studies, Acuto, Italy.

157 June 30. On this date in 1912, 'Abdu'l-Bahá had lunch at the Morristown, New Jersey home of the Persian consul-general Topakyan, causing him to be late to his train departing Montclair, New Jersey, leading to the report in the New York Times that ...

158 June 30. On this date in 1937, Shoghi Effendi said "Bahá'ís, therefore, are advised to avoid, as much as they can, getting mixed in labour strikes and troubles" because "non-cooperation too, even though not accompanied by acts of violence, is ineffective."

159 June 30. On this date in 1941, one week after Nazi Germany's invasion of the Soviet Union, Shoghi Effendi sent a cable to North American Bahá'ís stating "SHADOWS GOD'S RETRIBUTIVE ACT FAST GATHERING...AS OLD WORLD SINKS BENEATH WEIGHT CRUMBLING OLD ORDER SO MUST NEW WORLD EXPONENTS BAHÁ'U'LLAH'S..

160 June 30. On this date in 1948, a letter on behalf of Shoghi Effendi stated "The Bahá'í teacher must be all confidence. Therein lies his strength and the secret of his success."

161 June 30. On this date in 1949, a letter on behalf of Shoghi Effendi stated "As you can well imagine this disaffection of the Master's Family has been a very sad and heavy blow to him; but, although for many years he shielded them with his silence, in the end he was forced to speak out"

162 June 30. On this date in 1949, Shoghi Effendi wrote "The course of recent developments in the life of the German Bahá'í community has given rise to considerable anxiety and caused me grave concern, in view of the eminent position which the collective achievements of its members have ..."

163 June 30. On this date in 1952, a letter on behalf of Shoghi Effendi stated "As the Cause spreads all over the world its rate of acceleration increases, too, and new centres in Africa, in some mysterious way, have spiritual repercussions which aid in forming new centres everywhere."

164 June 30. On this date in 1952, a letter written on behalf of Shoghi Effendi stated "Regarding the prophecy of Daniel: ... this prophecy refers to the hundredth anniversary of the Declaration of Bahá'u'lláh in the Garden of Ridvan, Baghdad."

165 June 30. On this date in 1999, the Universal House of Justice outlined its procedures for approving provisional, as opposed to authorized, translations, noting "In the case of items to be included in works submitted to non-Bahá'í publishers, the authors or translators themselves should forward ..."

166 Baha'i History - June 1, 1955. Shoghi Effendi wrote "study those who attend the meetings, and when you find one who you feel would become a strong and active Bahá'í, then you should concentrate on teaching him...Actually this is the goal of all such activities in all of the universities."

167 Baha'i History - June 1. On this date in 1955, Shoghi Effendi wrote "The all-important thing of course is that every activity ... is for the purpose of teaching the Faith and confirming people."

168 Baha'i History - June 2, 1948. Shoghi Effendi wrote that "the Bahá'ís must be courageous, joyous and ever-active in spreading the Message of Bahá'u'lláh, for in the end it will triumph and dispel the evil and sadness engulfing mankind."

169 Baha'i History - June 2, 1982, the UHJ wrote, "Europe is blessed as never before in its history, for the Manifestation of God, the Lord of Hosts, spent five years of His exiles within its borders...There is no authenticated record of a Manifestation of God ever before setting foot in Europe."

170 Baha'i History - June 4, 1957, Shoghi Effendi wrote "Call to Hands of Cause and National Assemblies" noting "foreshadowing dire contests destined to range the Army of Light against the forces of darkness, both secular and religious, predicted in unequivocal language by 'Abdu'l-Bahá."

171 Baha'i History - June 6, 1948 - Shoghi Effendi wrote "he does not believe any radiations of thought or healing, from any group, is going to bring peace. Prayer, no doubt, will help the world, but what it needs is to accept Bahá'u'lláh's system so as to build up the World Order..."

172 Baha'i History - June 6, 1971, the Universal House of Justice wrote "Concerning your question about cremation, the Bahá'í law stipulates burial. The instructions of Bahá'u'lláh contained in His Most Holy Book make this law clear."

173 Baha'i History - June 6. On this date in 1939, Horace Holley, Secretary of the U.S. National Spiritual Assembly, held an interview with State Department officials on whether and why the Soviet government had appropriated the Mashriqu'l-Adhkar in Ashkhabad.

174 Baha'i History - June 7. On this date in 1873, Amelia Collins, later named a Hand of the Cause of God, was born. She donated vast sums of her husband's mining fortunes to several projects at the Bahá'í World Centre, and the Collins Gate at Bahji is named after her.

June 1. On this date in 1912, 'Abdu'l-Bahá had his first sitting for his portrait painted by Juliet Thompson in her New York studio.

submitted4 months agobyA35821363

June 1. On this date in 1912, 'Abdu'l-Bahá had his first sitting for [his portrait painted](#) by [Juliet Thompson](#) in her New York studio. While [pictures, sketches, and photographs of 'Abdu'l-Bahá](#) are ubiquitous in Bahá'í homes, [those of Bahá'u'lláh](#) are less so although the prohibition is equally applicable to both.



Comments

June 1. On this date in 1983, the Universal House of Justice wrote "Huqúqu'lláh is payable only once on a given property, whether personal or real, but should this property pass from one person to another, such as through inheritance, it becomes again subject to the payment of Huqúqu'lláh."

submitted 4 months ago by A35821363

June 1. On this date in 1983, the Universal House of Justice [wrote](#) "Huqúqu'lláh is payable only once on a given property, whether personal or real, but should this property pass from one person to another, such as through inheritance, it becomes again subject to the payment of Huqúqu'lláh."

As to the question raised by Mr. ..., kindly inform him that in a letter to an individual believer the beloved Guardian explained that Huqúqu'lláh is payable only once on a given property, whether personal or real, but should this property pass from one person to another, such as through inheritance, it becomes again subject to the payment of Huqúqu'lláh. This in effect means that heirs receiving a share of their inheritance from an estate must pay Huqúqu'lláh, if the share they are receiving increases their wealth to a level calling for the discharge of this sacred obligation.

(1 June 1983, written on behalf of the Universal House of Justice to a National Spiritual Assembly)



Comments

June 2. On this date in 1929, Roger White, writer, editor and "poet laureate" of the Bahá'í community, was born in Toronto, Canada.

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June 2. On this date in 1929, [Roger White](#), writer, editor and "poet laureate" of the Bahá'í community, was born in Toronto, Canada.

[Roger White](#) was born June 2, 1929 in Toronto, Canada, to Kathleen Rogers and John White, an Irish Roman Catholic family in Canada. He was the oldest of four children.

White's parents were not particularly devout Roman Catholics but White attended church regularly; often taking a younger sister with him. The family moved frequently during his childhood but lived longest in Belleville, Ontario. When he left home he moved to Toronto. In his early twenties, he began to doubt the existence of God. It was also during his twenties that White had self published his first volume of poems, "Summer Windows".

In Toronto he encountered the Bahá'í Faith and converted to the Bahá'í Faith in 1951. Shortly after this, White returned to Belleville where he met Helen Owens, who would also convert to the Bahá'í Faith. They were married in 1952 and the next year helped form the first Spiritual Assembly of the Bahá'ís of Belleville.

At this time White was employed as Clerk of the local county court. He progressed to be assistant editor of [Hansard](#), the record of the proceedings of the Canadian House of Commons. The Whites were very active in the Bahá'í community of Ottawa, but the marriage ended in 1962. After that he took a position with the Supreme Court of British Columbia in Vancouver.

The years 1966 to 1969 he spent in Kenya as secretary and assistant to the Hands of the Cause of God of Africa. Next he spent two years in Palm Desert, California as the personal secretary and research assistant for Hand of the Cause of God William Sears. In 1971 he

went to Haifa, Israel to work at the World Centre. He remained there until his retirement in 1991.

Among other duties in Haifa, he was responsible for production of volumes XIV and XIX of *The Bahá'í World*, a reference series that chronicles the growth and development of the international Bahá'í community.

In Haifa, he was encouraged to develop his own writing. Several volumes of poetry as well as some prose resulted. This work established him as the premier poet of the Bahá'í community. In his correspondence he connected poets around the world with each other.

He wrote of real and archetypal Bahá'ís, bringing them alive to new generations, explored the nature of commitment, relations between genders and the contrast between physical appearance and spiritual realities. Individual poems appeared in a variety of literary journals around the world. Other artists have found inspiration in his work for creating work of their own: paintings, drama, dance and discussion of the Bahá'í religion. This brought joy and satisfaction to his heart

After his retirement he moved to Richmond, British Columbia, Canada, and died there on April 10, 1993.

Works

Summer Windows (1947) poetry

Another Song, Another Season (1979) poetry

The Witness of Pebbles (1981) poetry

A Sudden Music (1983) fiction

One Bird, One Cage, One Flight (1983) poetry

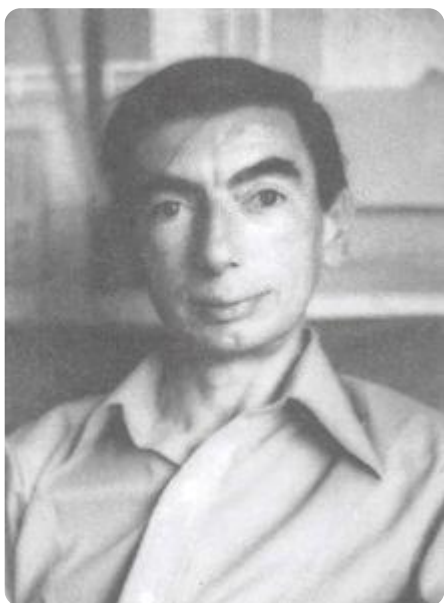
The Shell and the Pearl (1984) history

Occasions of Grace (1992) poetry

Notes Postmarked the Mountain of God (1992) poetry

The Language of There (1992) poetry

Forever in Bloom (1992) prose



Comments

June 2. On this date in 1932, Daniel Jordan was born. An American Bahá'í who served on the NSA of the U.S. from 1963 to 1982, when he was murdered during a trip to New York, his body, stabbed in the neck with his spinal column severed, was discovered on October 16. His murder has never been solved

submitted4 months agobyA35821363

June 2. On this date in 1932, [Daniel Jordan](#) was born. He was an American Bahá'í who served on the NSA of the U.S. from 1963 to 1982, including as Chariman. He was murdered during a trip to New York. His body, stabbed in the neck with his spinal column severed, was [discovered on October 16](#) in Stamford, Connecticut. His murder has never been solved.

[Daniel Jordan](#) was born on June 2, 1932 in Alliance, Nebraska. He was a child musical prodigy and began studying the organ at the University of Nebraska when he was thirteen, graduating with a Bachelor of Arts at the age of seventeen and being awarded the first Rhodes Scholarship to Oxford University awarded to an American to study music. He completed a Bachelor and Master of Arts degree in composition, theory and history of music at Oxford, and performed doctoral studies in musicology, which were interrupted by service in the U.S. Army from 1956 to 1958. He returned to the US in 1959 after turning down an position with the Oslo Symphony and studied at the University of Chicago, completing a Masters in human development in 1960 and a PhD in the field specializing in anthropology and psychology in 1964.

In 1963 Daniel was first elected to the National Spiritual Assembly of the United States. In June 1965 he appeared on a radio panel program on the Bahá'í Faith on ABC Network with

[Firuz Kazemzadeh](#), [William Sears](#), and [Florence Mayberry](#). In 1966 he was elected as Chairman of the National Spiritual Assembly, succeeding Firuz Kazemzadeh who retired from the body in order to conduct research abroad. When *World Order*, a Bahá'í magazine, resumed publication in 1966 Daniel was a contributing writer. In 1967 he taught at the Southeastern Winter School in Covington, Georgia, drawing parallels between musical theory and the Faith. In 1968 Firuz Kazemzadeh was re-elected as Chair of the National Assembly and Daniel was elected as Vice-Chairman. In 1968 he chaired a National Conference on Human Rights sponsored by the North American Bahá'í Office for Human Rights. In 1977 he was guest speaker at the National Haziratu'l-Quds in Hawaii. He created the [ANISA program](#) for the education of Bahá'í children as well as authoring a number of other [books](#).

In addition to his service to the Faith he was successful in his academic career. In 1965 he was appointed Director of the Institute for Research in Human Behaviour at Indiana State University and served in the position until 1968 when he moved to the University of Massachusetts, where he served as Director of the Center for the Study of Human Potential from 1971 to 1975. He became a licensed Psychologist in 1975. In 1978 he became Chair of the Department of Education at California American University in Escondido, but moved to National University in San Diego in 1979 where he founded a School of Education and became Dean.

He missed a speaking engagement to the Association for the World's Universities at the New York University Club during a professional trip to New York in October 1982 and his body, stabbed in the neck with his spinal column severed, was [discovered on October 16](#) in Stamford, Connecticut. The reason for the murder is unknown, although fellow National Spiritual Assembly member Firuz Kazemzadeh noted that his trip to New York was unrelated to the Faith. The coroner reportedly expressed that the murder bore resemblance to a professional assassination. Firuz Kazemzadeh expressed at the time that speculation of a link to Iran and the murder without proof would be harmful to the Bahá'í community in Iran.

He was survived by his wife, Nancy, and three daughters who came to live in the United Kingdom after his passing.



Comments

June 2. On this date in 1986, the UHJ emphasized the importance of obtaining explicit permission from biological parents for marriage, noting "...has a slender connection with her genetic father...is obligated to make every effort, however discreetly carried out, to ascertain his whereabouts..."

submitted 4 months ago by A35821363

June 2. On this date in 1986, the Universal House of Justice addressed [a letter](#) to a National Spiritual Assembly, emphasizing the importance of obtaining explicit permission from biological parents for marriage, noting "It seems clear that Miss ... has a slender connection with her genetic father. Nevertheless, despite his long absence and his lack of any relationship with either mother or daughter, Miss ... is obligated to make every effort, however discreetly carried out, to ascertain his whereabouts, including such steps as contacting persons, firms or agencies, and even advertising in newspapers if necessary. The Local or National Assembly accepts that Miss ...'s father-in-law elect cannot be traced and the National Assembly may offer its assistance to the couple, if needed. When the Assembly is satisfied that every reasonable avenue of search has been exhausted without discovering the missing parent, the Assembly may permit the marriage to take place."

[1247. Every Reasonable Avenue of Search Must Be Exhausted to Find Parent-- The Responsible Assembly Must Be Satisfied This Has Been Done](#)

"The Universal House of Justice has received your letter of 8 May 1986 presenting Miss ..., problem of consent to her marriage by her putative father. We are asked to convey its response. "It seems clear that Miss ... has a slender connection with her genetic father. Nevertheless, despite his long absence and his lack of any relationship with either mother

or daughter, Miss ... is obligated to make every effort, however discreetly carried out, to ascertain his whereabouts, including such steps as contacting persons, firms or agencies, and even advertising in newspapers if necessary. The Local or National Assembly accepts that Miss ...'s father-in-law elect cannot be traced and the National Assembly may offer its assistance to the couple, if needed. When the Assembly is satisfied that every reasonable avenue of search has been exhausted without discovering the missing parent, the Assembly may permit the marriage to take place."

(From a letter written on behalf of the Universal House of Justice to a National Spiritual Assembly, June 2, 1986)



Comments

June 2. On this date in 1996, the Universal House of Justice responded to an individual who had written "regarding questions raised about the fulfilment of the Biblical prophecy of Daniel concerning 1,335 days, as well as modifications made to 'Bahá'u'lláh and the New Era.'"

submitted 4 months ago by A35821363

June 2. On this date in 1996, the Universal House of Justice [responded](#) to an individual who had written "regarding questions raised about the fulfilment of the Biblical prophecy of Daniel concerning 1,335 days, as well as [modifications](#) made to '[Bahá'u'lláh and the New Era](#)'" subsequent to the death of [John Esslemont](#) due to the failure of this prophecy.

A reference to this prophecy from Daniel is [one of the notable posthumous edits](#) from [John Esslemont](#)'s book [Bahá'u'lláh and the New Era](#)...

Perhaps the most important change in Bahá'u'lláh and the New Era was made on page 212 of the 1923 edition. Recorded as a Bahá'í prophecy (59) concerning the "Coming of the Kingdom of God," Esslemont cited Abdu'l-Bahá's interpretation of the last two verses of the Book of Daniel from the Bible. He stated that the 1335 days spoken of by Daniel represented 1335 solar years from Muhammad's flight to Medina in 622 A.D., which would equal 1957 A.D.. When asked "'What shall we see at the end of the 1335 days?'," Abdu'l-Bahá's reply was: "'Universal Peace will be firmly established, a Universal language promoted. Misunderstandings will pass away. The Bahá'í Cause will be promulgated in all parts and the oneness of mankind established. It will be most glorious!'" (60) In editions published after his death, Esslemont's words have been changed to say that Abdu'l-Bahá "reckoned the fulfillment of Daniel's prophecy from the date of the beginning of the Muhammadan era " (61) and one of Abdu'l-Bahá's Tablets is quoted on the same subject in which he writes, "'For according to this calculation a century will have elapsed from the

dawn of the Sun of Truth...." Esslemont appears to conclude that Abdu'l-Bahá was referring to the year 1963 and the one hundredth anniversary of Bahá'u'lláh's public claim to be a Manifestation of God. (62) These words, however, were never written by the author, but were added posthumously. And, it should be noted that the phrase "the dawn of the Sun of Truth" is not a reference to a particular year, in this case 1863, but to a period of years when the Bab and his followers were preparing the way for the Manifestation of Bahá'u'lláh. Hence, they are commonly referred to as the "Dawn-Breakers." (63) Further, in another quotation which originally appeared on the same page, but was also removed from later editions, Abdu'l-Bahá plainly stated, "This is the Century of the Sun of Truth. This is the Century of the establishment of the Kingdom of God upon the earth." (64) Esslemont recorded Abdu'l-Bahá as declaring explicitly that the prophecy was to be computed from the Hijra or 622 A.D. and that specific conditions would exist in the world upon its fulfillment in 1957. When it became apparent that this Bahá'í prophecy would not be fulfilled, it was replaced with the ambiguous material which has remained in the text to the present. This is evident from the fact that, although Esslemont's other eyewitness accounts were removed in the 1937 revision, the record of Abdu'l-Bahá's prophecy was left intact by the American National Spiritual Assembly and Shoghi Effendi. It was not changed until after 1957. (65) Also, Abdu'l-Bahá's conviction that all of these events would take place in this century have been expressed in other writings and it is evident that Shoghi Effendi shared his optimism as well. (66)

On May 4, 1946, Shoghi Effendi wrote "...The 1335 days is figured according to the solar calendar, but in adjusting the 1335 days, one must take into consideration the time at which the prophecies were given and change them into solar time, which would bring the date to 1963."

1414. Predictions of Peace, Prophecy of Daniel--1335 Days

"Now concerning the verse in Daniel, the interpretation whereof thou didst ask, namely, 'Blessed is he who cometh unto the thousand three hundred and thirty five days'. These days must be reckoned as solar and not lunar years. For according to this calculation a century will have elapsed from the dawn of the Sun of Truth, then will the teachings of God be firmly established upon the earth, and the Divine Light shall flood the world from the East even unto the West. Then, on this day, will the faithful rejoice."

(Abdu'l-Bahá: From a Tablet to a Kurdish friend: The Passing of Abdu'l-Bahá, p. 31, Shoghi Effendi and Lady Blomfield)

"...The 1335 days is figured according to the solar calendar, but in adjusting the 1335 days, one must take into consideration the time at which the prophecies were given and change them into solar time, which would bring the date to 1963.

"There is one thing of importance for the Bahá'ís to understand; and that is, that this prophecy refers to happenings within the Faith, not occurrences outside the Faith. It refers specifically to the spread of the Faith over the face of the earth. This will be accomplished when the Bahá'í Faith is firmly established in all the virgin areas outlined in the Ten-Year Crusade, and the other goals of the Crusade are completed. Thus it behooves us to work day and night in order to accomplish this glorious goal."

(From a letter written on behalf of the Guardian to an individual believer, May 4, 1946: Some Extracts from Letters written on behalf of the Guardian on the subject of the Prophecy of Daniel: A Compilation from the World Centre to the compiler)

On May 11, 1956, Shoghi Effendi wrote, "In other words, when we fulfill the [Ten Year Crusade](#) we will have brought into fulfillment Daniel's great prophecy of 'Blessed is he who waits and comes to the 1335 days.' What could be more wonderful than taking part in the fulfillment of religious prophecy of over 3,000 years!"

148 PIONEERING

"...Sometimes people strive all their lives to render outstanding service. Here is the time and opportunity to render historic services; in fact the most unique in history, aiding in the fulfillment of Daniel's Prophecies of the Last Day, and the 1335 days, when men are to be blessed by the Glory of the Lord, covering the entire globe--which is the real goal of the [Ten Year Crusade](#).

"In other words, when we fulfill the [Ten Year Crusade](#) we will have brought into fulfillment Daniel's great prophecy of 'Blessed is he who waits and comes to the 1335 days.' What could be more wonderful than taking part in the fulfillment of religious prophecy of over 3,000 years!"

"The pioneers themselves must realize that not only are they fulfilling the wishes of Bahá'u'lláh, and doing that which the Master Himself said He longed to do; namely, to go, if necessary on foot, and carry His Father's Message to all the regions of the earth; but they are enhancing the prestige of the Faith to a remarkable degree in the eyes of the public, and specially in the eyes of the officials. There is no doubt that the rapid forward march of the Faith recently has attracted a far greater measure of attention on the part of the

thoughtful people, and people of position in society and in educational fields, than has been the case for almost one hundred years.

"Therefore, each pioneer must feel his responsibility very heavily, and understand that his calling is far above the average service; and his duty to remain at his post a very pressing one indeed."

http://bahai-library.com/uwj_prophecy_daniel_esslemont

Prophecy of Daniel; Modifications of Baha'u'llah and the New Era by / on behalf of Universal House of Justice 1996-06-02 Mr. Dear Bahá'í Friend,

Your email of 8 May 1996 regarding questions raised about the fulfilment of the Biblical prophecy of Daniel concerning 1,335 days, as well as modifications made to "Bahá'u'lláh and the New Era", was referred to us for response. In answer to earlier, similar questions on these subjects, memoranda were prepared by the Research Department of the Universal House of Justice. Copies of these are enclosed.

It is our hope that these will be helpful to you in responding to the questions which have been raised.

With loving Bahá'í greetings, Department of the Secretariat Enclosures (appended) M E M O R A N D U M To: The Universal House of Justice Date: 13 December 1990 From: Research Department

DANIEL'S PROPHECIES Revised February 1996 From time to time, questions are raised by the Bahá'ís about the interpretation of the Biblical prophecies contained in the following verses in Daniel 12:11-12: And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

To assist the friends in their study of this subject, the Research Department has prepared a summary of the elucidations contained in the Writings of Abdu'l-Bahá and the letters written by or on behalf of Shoghi Effendi on this theme. Three main issues are addressed: the interpretation of 1,290 days; the interpretation of 1,335 days; and the date of the commencement of the "hundred lunar years", which, as mentioned by Shoghi Effendi in "God Passes By" (Wilmette: Bahá'í Publishing Trust, 1987), page 151, will precede the consummation of the 1,335 days. 1. 1,290 Days

In "Some Answered Questions" (Wilmette: Bahá'í Publishing Trust, 1984), pages 43-44, Abdu'l-Bahá interprets the prophecy concerning the 1,290 days in the following terms:

The beginning of this lunar reckoning is from the day of the proclamation of the prophethood of Muhammad in the country of Hijaz; and that was three years after His mission, because in the beginning the prophethood of Muhammad was kept secret, and no one knew it save Khadijah and Ibn Nawfal. After three years it was announced. And Bahá'u'lláh, in the year 1290 from the proclamation of the mission of Muhammad, caused His manifestation to be known. Note that the Master indicates that, in this instance, time is measured by the "lunar" calendar. Since the proclamation of the mission of Muhammad took place ten years prior to the Hegira, i.e., His flight from Mecca to Medina, from which date the Muslim calendar begins, the year 1290 from the proclamation of the mission of Muhammad was the year 1280 of the Hegira, or 1863-64 A.D. There are references to 1,290 days in "God Passes By", on pages 110 and 151. In these passages, Shoghi Effendi confirms that the Declaration of Bahá'u'lláh in Baghdad, which occurred in 1863 (1280 A.H.), represents the fulfilment of the 1,290 days.

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1,335 Days Two Tablets revealed by Abdu'l-Bahá which are published in "The Passing of Abdu'l-Bahá" (Haifa: 1922), by Lady Blomfield and Shoghi Effendi, provide interpretations of the 1,335 days referred to by Daniel:

Now concerning the verse in Daniel, the interpretation whereof thou didst ask, namely, "Blessed is he who cometh unto the thousand three hundred and thirty five days". These days must be reckoned as solar and not lunar years. For according to this calculation a century will have elapsed from the dawn of the Sun of Truth, then will the teachings of God be firmly established upon the earth, and the Divine Light shall flood the world from the East even unto the West. Then, on this day, will the faithful rejoice! (p. 31) O servant of God! The afore mentioned a thousand three hundred and thirty-five years must be reckoned from the day of the flight of His Holiness Muhammad, the Apostle of God, (Hegira) salutations and blessings rest upon Him, at the close of which time the signs of the rise, the glory, the exaltation, the spread of the Word of God throughout the East and the West shall appear. (p. 31)

From these Tablets it appears that: - The spread of the Faith throughout the world will signal the fulfilment of this prophecy. - The "days must be reckoned as solar and not lunar years".

The Tablets suggest that the prophecy is fulfilled by two different dates. The first derives from the centenary of the Declaration of Bahá'u'lláh; the second is calculated from 622 A.D. -- hence, 1963 and 1957.

Shoghi Effendi associated Daniel's reference to the 1,335 days and Abdu'l-Bahá's statements about this prophecy with the centenary of the formal assumption of Bahá'u'lláh's prophetic office and the worldwide triumph of the Bahá'í Cause. He stressed that the prophecy refers to occurrences within the Bahá'í community, rather than to events in the outside world, e.g., the establishment of peace. While the Guardian clearly allied the triumph of the Faith with the successful termination of the third Teaching Plan undertaken by the believers, in his letters and those written on his behalf, three specific dates are mentioned as marking the fulfilment of Daniel's prophecy. 2.1 1960 -- A lunar reckoning

Concerning the Declaration of Bahá'u'lláh in Baghdad, Shoghi Effendi, in "God Passes By", page 151, wrote: Daniel's Prophecies Revised February 1996 Page 3 The "hundred lunar years", destined to immediately precede that blissful consummation (1,335 days), announced by Daniel ... had commenced. One hundred years, by a "lunar reckoning", after the Declaration of Bahá'u'lláh coincides with 1960. 2.2 1963 -- A solar reckoning

When the world-embracing Spiritual Crusade was announced in October 1952, Shoghi Effendi linked the completion of this decade-long enterprise with the fulfilment of Daniel's prophecy:

LET THEM AS THEY ENTER IT VOW ONE VOICE ONE HEART ONE SOUL NEVER TURN BACK ENTIRE COURSE FATEFUL DECADE AHEAD UNTIL EACH EVERY ONE WILL HAVE CONTRIBUTED SHARE LAYING ON WORLD-WIDE SCALE AN UNASSAILABLE ADMINISTRATIVE FOUNDATION FOR BAHÁ'U'LLAH'S CHRIST-PROMISED KINGDOM ON EARTH SWELLING THEREBY CHORUS UNIVERSAL JUBILATION WHEREIN EARTH HEAVEN WILL JOIN AS PROPHESED DANIEL ECHOED ABDU'L-BAHA ON THAT DAY WILL FAITHFUL REJOICE WITH EXCEEDING GLADNESS. ("Messages to the Bahá'í World, 1950-1957" (Wilmette: Bahá'í Publishing Trust, 1971), p. 44) Thereafter, the fulfilment of Daniel's prophecy concerning the 1,335 days is associated with the end of the Ten Year Crusade. For example, in a letter dated 9 February 1953 on behalf of Shoghi Effendi to a group of Bahá'ís, his secretary wrote: The purpose of

the Conferences¹ will be the world-wide propagation of the Faith. They will lay the foundations of the service of the Bahá'ís of the world for the great Ten Year Crusade ahead -- which, God willing, will be consummated in the fulfilment of the prophecies of Daniel, and the achievement of the initial goals set by Abdu'l-Bahá in the Tablets of the Divine Plan, whereby the world will be flooded with the Glory of the Lord. And, in a letter dated 11 May 1956 written on behalf of the Guardian to an individual believer, we find the following statement:

...when we fulfil the Ten Year Crusade, we will have brought into fulfilment Daniel's great prophecy of "Blessed is he who waits and comes to the 1335 days".

International Conferences scheduled to take place during 1953.

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2.3 1957 There are several references in letters written on behalf of Shoghi Effendi which give 1957 as the date of the fulfilment of the prophecy. For example:

It is far too early to make any predictions about peace of any sort, judging by the ebullitions of the world's affairs these days! Abdu'l-Bahá, in His Tablets, connects the prophecy of Daniel -- 1957 -- with the proclamation and spread of the Cause. (31 July 1946 to an individual believer) It is interesting to note that, when a National Spiritual Assembly sought clarification from the beloved Guardian about whether the 1,335 days culminate in 1957 or in 1963, Shoghi Effendi in a letter dated 30 June 1952 written on his behalf indicated: Regarding the prophecy of Daniel: ... this prophecy refers to the hundredth anniversary of the Declaration of Bahá'u'lláh in the Garden of Ridvan, Baghdad. Reference to this can be found in "The Passing of Abdu'l-Bahá" in quotations from two of His Tablets. (30 June 1952)

2.4 The Calculation of the Date A number of believers requested guidance from Shoghi Effendi about how to calculate the date that will coincide with the fulfilment of the 1,335 days. We provide two responses written on behalf of the Guardian:

The 1335 days referred to by Daniel will be fulfilled in 1963. The date of the Hijra is 622 A.D. The 1335 days is figured according to the solar calendar, but in adjusting the 1335 days, one must take into consideration the time at which the prophecies were given and

change them into solar time, which would bring the date to 1963. There is one thing of importance for the Bahá'ís to understand; and that is, that this prophecy refers to happenings within the Faith, not occurrences outside the Faith. It refers specifically to the spread of the Faith over the face of the earth. This will be accomplished when the Bahá'í Faith is firmly established in all of the virgin areas outlined in the Ten Year Crusade, and the other goals of the Crusade are completed. Thus it behoves us to work day and night in order to accomplish this glorious goal. (18 December 1953 to an individual believer)

As regards your question concerning the date 1335: The reckoning of this date does not bring it to the exact date of 1963, but a few more years. Nevertheless, there is no conflict in this,

Daniel's Prophecies Revised February 1996 Page 5 because `Abdu'l-Bahá says that it will be the beginning of the diffusion of the Light of the Faith in the east and the west. This will already have begun to come about before 1963, which is the fulfilment of the 100 years from Bahá'u'lláh's Declaration.

(31 January 1955 to an individual believer) It is noteworthy that insufficient information is provided in the first extract to permit a precise calculation, while in the second, the Guardian's secretary indicates that a calculation would not give "the exact date of 1963, but a few more years". The Research Department has not been able to locate any additional authoritative texts which contain detailed instructions concerning how to make the calculation. 3. The "Hundred Lunar Years"

In "God Passes By", page 151, Shoghi Effendi allies the "hundred lunar " years after the Declaration of Bahá'u'lláh with the fulfilment of the 1,335 days of Daniel's prophecy. The only other reference to one hundred "lunar" years that the Research Department has, so far, been able to find, is contained in a letter dated 31 October 1947 written on behalf of Shoghi Effendi to a National Spiritual Assembly. This letter clarifies the mistaken assumption that the year 1335 relates to the centenary of Bahá'u'lláh's mystic experience in the Siyah-Chal (i.e., 1952-1953):

He wishes me to point out that this is inaccurate as on page 151 of "God Passes By", in the references to His Declaration, the Guardian clearly states that with this Declaration the "hundred lunar years" ... had commenced'. The mystic experience of Bahá'u'lláh was in the Siyah- Chal and has nothing to do with Daniel's prophecy. This statement of the Guardian is itself based on extracts from two of the Master's Tablets which are published in "The Passing of Abdu'l-Bahá".

In addition, a believer asked Shoghi Effendi about the relationship between the establishment of peace and the fulfilment of the prophecy about the 1,335 days and requested the source of, a reference to, and the starting date of, a prophecy concerning the "one hundred years after the Declaration of Bahá'u'lláh" referred to in a pilgrim's notes. The Guardian in a letter dated 1 April 1946 written on his behalf made the following response: Abdu'l-Bahá's interpretation of the prophecy of Daniel does not definitely connect it with either the Lesser or the Most Great Peace, but rather with a great step forward on the part of humanity and the Bahá'í Faith. All we know is that the Lesser and the Most Great Peace will come -- their exact dates we do not know. The 100 years is from 1853; the Master explains this in some of His Tablets, and is quoted in "The Passing of Abdu'l-Bahá".

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Both of the letters cited above base their conclusions on the same two Tablets of `Abdu'l-Bahá, which are quoted in section 2 of this memorandum. Since the beloved Guardian rules out a relationship between Daniel's prophecy and the intimation of the coming of revelation to Bahá'u'lláh, it is evident that some other explanation must be found for the significance of the one-hundred-year period that begins in 1853. 4. Concluding Remarks

While it is clear that the prophecy concerning the 1,335 days is associated with the spread of the Bahá'í Faith throughout the world, several different dates are given in our authoritative texts for the actual fulfilment of this prophecy. As mentioned earlier, the two Tablets of the Master which are cited in "The Passing of `Abdu'l-Bahá", page 31, suggest different dates for the fulfilment of the prophecy of the 1,335 days: 1963 and 1957. Further, in the letters written by or on behalf of Shoghi Effendi, the Guardian indicates that these same Tablets form the basis for his interpretation of the date of the fulfilment of the 1,335 days referred to in Daniel. Three different dates are either given by the Guardian or can be inferred from these same Tablets -- 1957, 1960, and 1963.

In addition, these same Tablets are also given as the reference for the one-hundred-year period that began in 1853.

In light of the foregoing, it is, therefore, suggested that:

The prophecy of Daniel about the 1,335 days is not fulfilled by just one single date. Its fulfilment is, rather, a process that extends over a period of time.

The fulfilment of the prophecy coincides with the period of the Ten Year Crusade, 1953-1963, a span of time that includes 1953 (the end of the hundred years whose significance is unclear), 1957, 1960, and 1963.

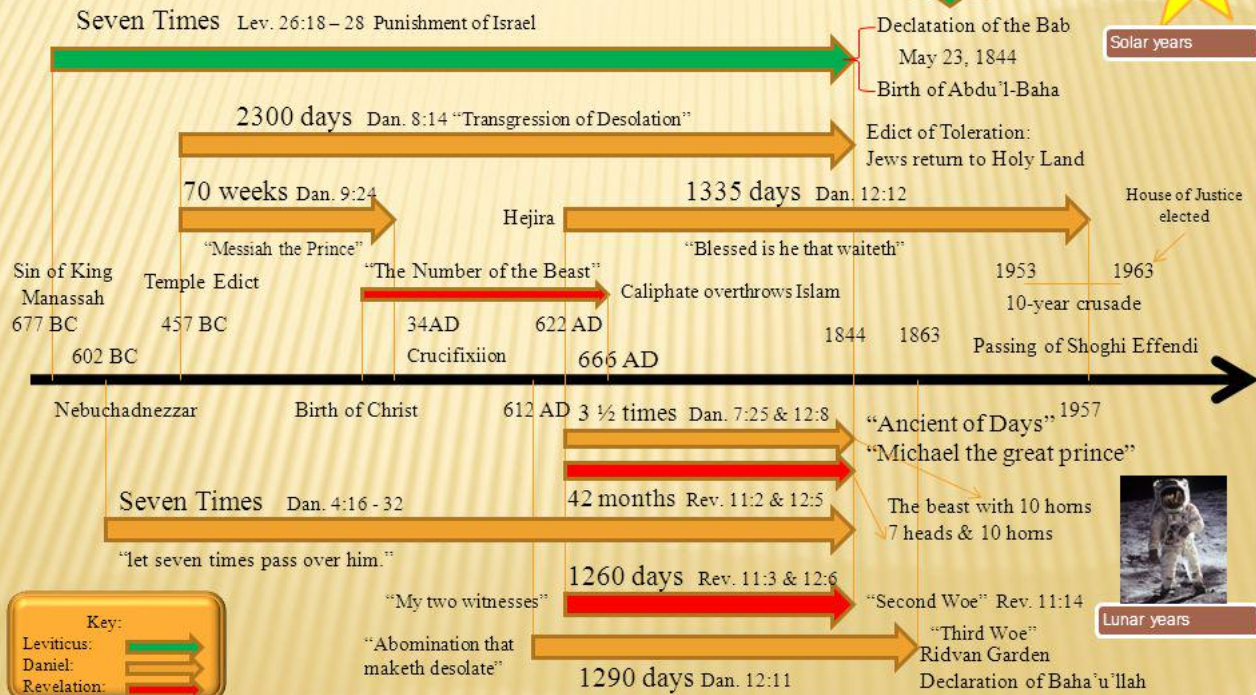
It is interesting to note that Shoghi Effendi described the Ten Year Crusade as the "ninth part" of that "majestic process, set in motion at the dawn of the Adamic cycle" by means of which the "light" of God's Revelation will be diffused in both the Eastern and Western Hemispheres, through the operation of a decade-long world spiritual crusade whose termination will, God willing, coincide with the Most Great Jubilee commemorating the Centenary of the Declaration of Bahá'u'lláh in Baghdad. (30 April 1953 to the All-America Intercontinental Teaching Conference, published in "Messages to the Bahá'í World 1950-1957" (Wilmette: Bahá'í Publishing Trust, 1971), p. 155) Daniel's Prophecies Revised February 1996 Page 7

Furthermore, the Guardian in a letter dated 7 March 1955 written on his behalf to an individual believer states: Thus in the Ten Year Crusade, we are actually fulfilling the prophecy of Daniel, because with the completion of the Ten Year Crusade in 1963 we will have established the Faith in every part of the globe. What a great privilege it is that individuals such as we are, have an opportunity to not only spread the Teachings of Bahá'u'lláh, but in this period of the Ten Year Crusade, are actually engaged in the fulfilment of prophecy.

TIME PROPHECY TIMELINE

For Information on The Baha'i Faith:
Dr. George Via 407-647-7798

Baha'i
Faith
begins



Comments

June 3. On this date in 1900, 'Abdu'l-Karím-i-Tihrání gave a talk in Chicago. 'Abdu'l-Karím-i-Tihrání gave talks to the New York and Chicago assemblies, delivered at Abdu'l-Baha's request, to deepen the believers following the covenant-breaking of Ibrahim George Kheiralla.

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On November 11, 1849, [Ibrahim George Kheiralla](#) was born to a Christian family in a village on Mount Lebanon. He later studied medicine at the Syrian Protestant College in Beirut.

[Ibrahim George Kheiralla](#) converted to the Bahá'í Faith while living in Egypt in 1889 when he met Hájí 'Abdu'l-Karím-i-Tihrání. Kheiralla went through Europe and eventually came to the United States in late 1892 where he joined Anton Haddad, the first Bahá'í to come to America. Initially, Kheiralla settled in New York where he began teaching "Truth Seeker" classes. He visited [Charles Augustus Briggs](#) and others, as well as the Syrian community in New York.

In 1894 Kheiralla moved on to Chicago following the interest fostered by the World's Columbian Exposition's World Parliament of Religions. In Chicago he taught "Truth Seeker" classes. One of the early converts while Kheiralla was in Chicago was [Thornton Chase](#), who had read the presentation about the Bahá'ís at the Exposition, and is generally considered the first Bahá'í convert in the West to have remained in the religion. Other individuals had converted, but none remained members of the religion.

Another to join the religion from Kheiralla's early classes was [Howard MacNutt](#), who would later compile *The Promulgation of Universal Peace*, a prominent collection of the addresses of 'Abdu'l-Bahá during his journeys in America. Both men were designated as "Disciples of 'Abdu'l-Bahá" and "Heralds of the Covenant" by Shoghi Effendi.

Another student of the classes and Disciple was [Lua Getsinger](#), designated as the "mother teacher of the West".

Another who "passed" the class and joined the religion was the maverick [Honoré Jackson](#). Kheiralla moved once again, to Kenosha, Wisconsin, in 1895, where a large Bahá'í community soon developed.

Because of his success promulgating the Bahá'í Faith in North America, 'Abdu'l-Bahá titled Kheiralla "Bahá's Peter," "the Second Columbus" and "Conqueror of America." 'Abdu'l-Bahá would write a Tablet to Ibráhím George Kheiralla.

On December 10, 1898, the first Western pilgrims arrived in 'Akká. Led by [Ibrahim George Kheiralla](#), the group included [Phoebe Hearst](#), [Lua Getsinger](#), [May Maxwell](#), and [Robert Turner](#).

In 'Akká, they witnessed first hand the conflict between 'Abdu'l-Bahá and his brothers. Upon his return to America in 1899, Kheiralla authored a book, *Beha'u'llah*, wherein he states his belief that 'Abdu'l-Bahá was equal in rank to his brothers [Mírzá Muhammad 'Alí](#), Díyá'u'lláh, and Badi'u'lláh. Early after the return to America, 'Abdu'l-Bahá sent, first, Anton Haddad with a letter contesting the definition of leadership, then Kheiralla's initial teacher of the religion, 'Abdu'l-Karím-i-Tihrání, to confront him.

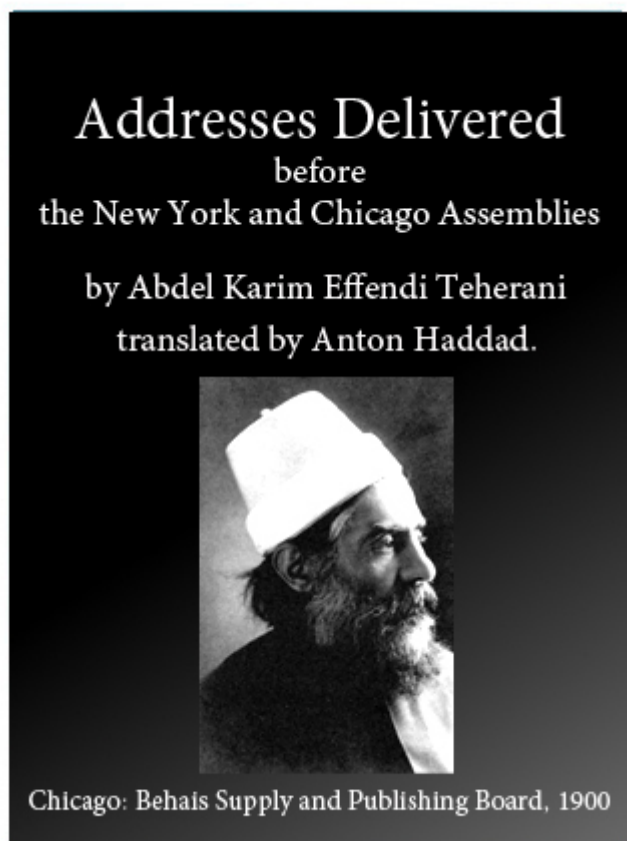
The conflict made the newspapers. Ultimately, in the conflict between 'Abdu'l-Bahá and [Mírzá Muhammad 'Alí](#), Kheiralla sided with the latter for which he was declared a Covenant-breaker.

Kheiralla would go on to form the "Society of Behaists," which would later be led by [Shua Ullah Behai](#) and eventually become defunct. Kheiralla had three children, two daughters

who were named Nabeeha and Labiba, and a son named George Ibrahim Kheirallah who converted Islam in the 1930s, becoming active in the Islamic Society of New York, and translated and published some poems of Khalil Gibran.

Ibrahim George Kheiralla died on March 6, 1929.

The first Western Bahá'í pilgrims, pictured in the winter of 1898. [Ibrahim George Kheiralla](#) is seated in the middle of the front row. [Lua Getsinger](#) sits second from right. Standing in the left is [Robert Turner](#).



Comments

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submitted4 months ago by A35821363

June 3. On this date in 1952, Shoghi Effendi sent a [warning](#) to Australian Bahá'ís about Joseph Perdu, asking them to "to discharge his debt to the believer in Fiji whom he has so grievously wronged."

Joseph Perdu was a Bahá'í who was active in Australia, having arrived from India in 1948 and [earning the praise](#) of Shoghi Effendi for his "enthusiastic support". Perdu's explanations of the Islamic teachings concerning the "day of resurrection" and the "seal of the prophets" from a Bahá'í perspective were instrumental in converting Fazel "Frank" Khan and his family. He and his family were the first Muslims in Australia to convert to the Bahá'í Faith, doing so in 1948. Frank Khan would serve on the NSA of Australia, as would his children Joy Vohradsky and [Peter Khan](#), who also served on the [International Teaching Centre](#) and [Universal House of Justice](#).

In July of 1950 Joseph Perdu [visited Fiji](#), and converted some Islamic ([Ahmadi](#)) Indian Fijians.

Joseph Perdu attracted many people to the Bahá'í Faith in Australia as well as Fiji, until his habit of borrowing money from his listeners and failing to repay them became intolerable.

Messages to Australian Bahá'ís about Joseph Perdu include those dated [November 23, 1949](#); [June 28, 1950](#); [March 1, 1951](#); and [June 3, 1952](#).

A [warning](#) was sent to American Bahá'ís on August 23, 1950 about Perdu's travels to Hawaii and the United States mainland. A [warning](#) was sent to British Bahá'ís on September 6, 1950, about Perdu's having met [Ahmad Sohrab](#).

In the 1950's, Joseph Perdu [became resident](#) in South Africa. From [Shamil Jeppie's *Language, Identity, Modernity: The Arabic Study Circle of Durban...*](#)

Perhaps the most controversial of these was Joseph Perdu, already resident in South Africa, and active in Cape Town. Invited to Durban in 1954, "Monsieur" Perdu proved to be a persuasive and charismatic speaker, a challenging gadfly, well-versed in the Koran and *hadith*, drawing large numbers to his talks. He later offered tafsir classes. But, the unorthodoxy of his views soon drew opponents and he was attacked in pamphlets. His critics were indeed justified, inasmuch he was an undercover Baha'i missionary. With the exception of a few of Perdu's converts in Cape Town, the Baha'i religion was unknown in South Africa and the true nature of Perdu's beliefs were not readily recognized, even by his critics. Suspensions were verified by Mall, who visited Baha'i headquarters in Bombay where he learned the identity of Perdu, who was an Iranian and who had already proselytized in several other countries. The Circle then quietly distanced itself from Perdu, but this episode tainted the group for decades with its critics. Perdu left South Africa in 1959, having been excommunicated by his hierarchy. Jeppie has also published a separate article in the *Journal of Islamic Studies* on this influential figure. ([Shamil Jeppie](#), "Identity Politics and Public Disputation: A Baha'i Missionary as a Muslim Modernist in South Africa," *Journal of Islamic Studies* 27 (2007): 150-172.)

In South Africa, Joseph Perdu employed an [indirect teaching method](#), giving lecture on Islam to Muslims and only [overtly introducing](#) those he felt were prepared to the Bahá'í message.

From the book [Heroes and Heroines of the Ten-year Crusade](#) by [Lowell Johnson](#), pages 283-86...

[Majiet \(Michael\) and Asa Noor](#)

Majiet and Asa Noor enrolled as Baha'is in Cape Town on 3 September 1961. Both of them had attended Joseph Perdu's lectures on Islam along with the Davids and Gallow families. But they, like the [Davids](#), had not been singled out by Perdu to receive the direct Baha'i Message because Perdu felt that they were still too attached to the Qur'an and Islam. However, when the Gallows enrolled they, along with the Davids, the Tarin and Bayat families, began to re-examine Islam in the light of Baha'u'llah's teachings. Majiet and Asa were the first to declare, followed within a few days by the Davids, the Tarins and the Bayats.

Majiet explains in detail how the Faith was spread after the declarations of the Gallow family and his role in it: 'I heard about a lecture at the Avalon Bioscope, Hanover St., Cape Town. It was a very rainy day and I did not feel like going but opposite my house was a bus stop, and I stood on my stoep debating to myself. Along came a bus and I jumped in. It made up my mind for me. I thoroughly enjoyed the lecture on "Koran and Science" given by Joseph Perdu (whom I later was to find was a Covenant-breaker). He delivered a series of lectures and I attended them all. I was much impressed by this new learning; it gave me great thought as it threw so much light on religion itself. 'This same man, Perdu, afterwards, held classes for about a dozen of us. In these he pointed directly to a new revelation and a new manifestation. The matter was so clear that we accepted the the idea but I thought this can only happen in a hundred years' time.

In those classes he never mentioned Baha'u'llah or the Baha'i Faith.

'One morning in late June 1961 I woke up and said my morning prayer. It was a beautiful winter's day. I read one of the chapters out of the Koran that Perdu spoke about. I sat and pondered over these verses and wished I knew the inner meaning. On my way to work I met Toyar Gallow. He asked me if I was still searching for Truth as he remembered that I attended classes with him. I was asking myself when all this was to take place. He laughed and told me to visit him at his workshop [at the Michaelis School of Art] as I worked close to him.

'Somehow I never made it, but Toyar came to visit me two days later. Funny enough, he asked me if it was possible for a new prophet to come. When I told him it was possible, he laughed and said two prophets had already made their appearance. He started to explain the verse I had read that particular morning, a wonderful feeling enveloped me and I knew that this was what I was seeking. He made me promise not to tell anyone what he had told me.

'Afterwards, Toyar took me to his brother Amien's place [in Surrey Estate] where I learned more about the Baha'i Faith and they told me they were declared Baha'is. I made enquiries about a photo of 'Abdu'l-Baha that was displayed on a table and was told this was the "Mystery of God". I wasn't very happy with this reply as I was not used to seeing pictures of Holy Souls. When I left, Amien gave me the Dawn-Breakers to read.

'All this that I had read and heard, worried and fascinated me and I felt I must speak to others about it although I was warned not to. I met Gabeba Davids at Cassiem's house in Horstley St. I told her there was much more to the lectures we attended [together] and that there's a new spirit in the world. She did not actually know what I was speaking about

but agreed there was a new feeling. 'Toyar promised to take me to a meeting. He picked me up at my house in Stegman Rd, Claremont, and took me to Tommy Heuvel's house in Maitland. Lowell and Edith Johnson were also there. I was impressed by the happy fellowship that prevailed. I was hoping to attend all the meetings they had. After the meeting Lowell took me home as he was staying quite near.

'That Sunday morning Amien came to see me to find out how far I was with the Dawn-Breakers. I told him this book was quite heavy reading and I was not used to reading this kind of literature. I walked with him to his car. As he started to leave, my wife and Naomi Rasiet returned from Arabic classes. I told them had some Great News, so we set a date to bring them to his house.

'The three of us [plus Gabeba] visited his house one Sunday and had a class together. We all learned a lot. As we read The Hidden Words I knew that this was nothing but the Truth. That night before we left, Amien showed us an album of photographs of Baha'u'llah's bed, His slippers, the Prison in which He was held, etc. This seemed to have stunned all of us. As we looked at each other we saw the expressions on each other's face that it could not be right as our Muslim belief did not go with such things. However, when we left, Amien gave Gabeba and Naomi each a book. He gave me the Kitab-i-Iqan to read.

'In the meantime I had ordered some books from the C.N.A. [Central News Agency] and the very next day I received three books, one was Baha'u'llah and the New Era. That night I started reading the Kitab-i-Iqan. I could not stop reading it and found myself still reading when the sun came up.

'During the time that Lowell took me to meetings I met Leon Tarin and took him home with me. I asked him if he believed a new prophet could come. He said "perhaps", as he also had attended Perdu's lectures. When I told him that a new prophet had already come, he said I was mad. The next day I gave him Baha'u'llah and the New Era to read, and the following day he brought it back agreeing that the book was good. Leon was very receptive. While we were speaking Lowell came to pick me up for a meeting and I told him Lowell was a Baha'i. Leon called me aside and asked permission to go with us, so we all left. Leon had now met the Baha'is and was making his own investigations.

'I made up my mind to visit Cassiem Davids and tell him about this new Faith. As I walked into his shop in Stuckeris St., he asked me what is this we were busy with, and I told him what I had read about the Baha'i Faith. Afterwards, Cassiem and myself with Asa, Gabeba, Naomi and the rest of our families had many discussions. At the same time Ismail Bayat also joined in.

'I was now strongly convinced the Baha'i Faith was true and Toyar was telling me it was time for me to declare. Somehow or other I did not get down to it, although I was now more or less following the Baha'i principles more than my own.

'On Sunday the 3rd September 1961 about 3 o'clock, the Tarins were all ready to go somewhere. I asked them where they were going. They said they were going to Tommy's place in Maitland and asked me to go with them. I got a feeling they were going to declare. I knew that I was going to declare, but we said nothing to each other.

'Through all this period my wife was watching my actions, and at one time became quite negative toward me. This did not last very long as I pointed out to her why I was going to become a Baha'i. I asked Leon if I could phone my wife and ask her to go with us, so we picked her up on the way to Tommy's house. When we got there we sat around the table and Tommy came in with the declaration cards and a prayer book and said to Leon, "I believe you are ready to declare," and he handed him a card. Leon took the card. Tommy then asked him if the others were ready to declare. He said, "Yes, my wife [Amina], daughter Qameela] and son-in-law [Abdullah Gameeldien] are ready."

'Tommy asked me, "What about you?" I said "Yes, I was ready long ago." He then asked me about my wife. I remembered Lowell had told me a story of someone who was blamed for influencing his wife to become a Baha'i. I was not going to allow myself to fall into that same situation. But to my astonishment she said that she would declare.

'As I watched them sign I was watching for my wife to sign first, as I remembered that story from Lowell.

'I then declared.'

Soon Majiet and Asa were put to the test by challenges from the clergy and being dis-owned by their parents and relatives. Majiet lost his job as he was also a tailor like Cassiem Davids, but employed by clothing factories managed by Muslims. Asa was a teacher at a Muslim School and also lost her job. The Noors and their children struggled against such prejudices for many years.

After the Crusade, both Asa and Majiet served at various times on the Spiritual Assembly of Cape Town and in the teaching field, Majiet as a travelling teacher to many parts of southern Africa, as far as South West Africa and Swaziland. Their children also became active Baha'i teachers and administrators. Later in life Majiet changed his name to Michael to avoid an Islamic label. Asa went on pilgrimage to the Baha'i World Centre in 1968 and

Majiet on pilgrimage to both the Holy Land and to Iran in 1970 (See entries for Davids, Gallow, Perdu.)

Identity politics and public disputation: A Baha'i missionary as a Muslim modernist in South Africa

Shamil Jeppie
(University of Cape Town)

Abstract

This paper focuses on the Arabic Study Circle and the role of its most influential member Joseph Perdu. It shows how the public life of the organization could not continue to bear the ambiguity of the identity of Perdu. Ultimately, there were attempts to 'expose' the 'real' Perdu and therefore the 'real' Arabic Study Circle. This essay raises the question of public performances of identity and their relations to private pursuits of identity.

The Arabic Study Circle was founded in the early 1950s in the port city of Durban on South Africa's East Coast. It was formed by a group of mainly Gujarati-speaking men in their early thirties who believed that learning the Arabic language was the key to independent reading and study of the Quran and other foundational sources of Islamic thought. The main figure behind the group was a local medical doctor, Dr. Daoud Mall, who was educated at Fort Hare University College in the Eastern Cape and at Sheffield University in England. He died in 2003 while nominally still the President of what remains of the original organization.

No history of the Circle would be complete without attempting to narrate in some detail the period when a charismatic foreign visitor to the country was employed by it. During this time his public engagements captured many hearts and minds for the Circle, but also for his own hidden cause. He gave the group a boost but also created many lasting problems for them. His "national identity", citizenship or country of birth was known neither to members of the Circle nor to

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Comments

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submitted4 months agobyA35821363

June 3. On this date in 1955, Shoghi Effendi addressed [a cablegram titled "Archbreaker of Bahá'u'lláh's Covenant"](#) announcing the death of Mirza Majdi'd-Din, the grandson of Bahá'u'lláh's only full brother [Mírzá Músá](#) and [Bahá'u'lláh's scribe](#), by a stroke as "miserably perished struck with paralysis affecting his limbs and tongue" at the age of 100. Mirza Majdi'd-Din had supported [Mírzá Muhammad 'Alí](#).

[Archbreaker of Bahá'u'lláh's Covenant](#)

Announce to National Assemblies that Majdi'd-Din, the most redoubtable adversary of 'Abdu'l-Bahá, denounced by Him as the incarnation of Satan and who played a predominant part in kindling the hostility of 'Abdu'l-Hamid and Jamál Páshá, and who was the chief instigator of Covenant-breaking and archbreaker of Bahá'u'lláh's Covenant, and who above sixty years labored with fiendish ingenuity and guile to undermine its foundations, miserably perished struck with paralysis affecting his limbs and tongue. Dispensation of Providence prolonged the span of his infamous life to a hundred years, enabling him to witness the extinction of his cherished hopes and the disintegration with dramatic rapidity of the infernal crew he unceasingly incited and zealously directed, and the triumphant progress and glorious termination of 'Abdu'l-Bahá's thirty-year ministry as well as evidences of the rise and establishment in all continents of the globe of the administrative

order, child of the divinely-appointed Covenant and harbinger of the world-encircling order.

--Shoghi

[Cablegram, June 3, 1955]



Comments

June 3. On this date in 1957, Shoghi Effendi addressed a cablegram announcing "Epoch-Making Victory Won Over Covenant-Breakers."

submitted 4 months ago by A35821363

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[Epoch-Making Victory Won Over Covenant-Breakers](#)

With feelings of profound joy, exultation and thankfulness, announce on morrow of sixty-fifth Anniversary of Ascension of Bahá'u'lláh, signal, **epoch-making victory won over the ignoble band of breakers of His Covenant** which, in the course of over six decades, has entrenched itself in the precincts of the Most Holy Shrine of the Bahá'í world, provoking through **acts of overt hostility and ingenious machinations**, in alliance with external enemies under three successive regimes, the wrath of the Lord of the Covenant Himself, incurring the malediction of the Concourse on high, and filling with inexpressible anguish the heart of 'Abdu'l-Bahá.

The expropriation order issued by the Israeli government, mentioned in the recent Convention Message, related to the entire property owned by Covenant-breakers within the Haram-i-Aqdas, recently contested by these same enemies through appeal to Israel's Supreme Court, now confirmed through adverse decision just announced by same Court, enabling the civil authorities to enforce the original decision and proceed with the eviction of the wretched remnants of the once redoubtable adversaries who, both within the Holy Land and beyond its confines, labored so long and so assiduously to disrupt the foundations of the Faith, sap their loyalty and cause a permanent cleavage in the ranks of its supporters.

This final, shattering and most humiliating blow may well be regarded as the culmination in the long series of reverses suffered by these same relentless foes,

marked by the repudiation of their preposterous claims following the Passing of Bahá'u'lláh, by the overwhelming majority of His followers, east and west; by the abject failure of 'Abdu'l-Hamid, as well as the notorious Commission of Inquiry, to banish 'Abdu'l-Bahá to Fezzan; by the ignominious defeat of the Turkish Commander-in-Chief, the cruel, boastful Jamál Páshá, following his threat to crucify the Center of the Covenant outside the main gate of the fortress City of 'Akká; by acquisition of the site for the construction of the Báb's Sepulcher; by the restitution of the keys to the Most Holy Tomb and the recognition by the British authorities of the right of the Bahá'í world community to the custodianship of the Bahá'í Shrines; by the establishment of the international Bahá'í endowments on Mt. Carmel; by the formation of the Palestine branches of the Bahá'í National Assemblies; by exhumation of the Brother and Mother of 'Abdu'l-Bahá and reburial in the neighborhood of the Báb's resting place; by the evacuation by these same adversaries of the Mansion of Bahjí, after forty years' occupancy; by the demise, in distressing circumstances, of the archbreaker of the Covenant himself; **by the ignominious flight of his henchmen** on the eve of the disturbances which rocked the Holy Land in recent years; by the deaths with dramatic swiftness of this same lieutenant, his kindred and closest associates; **by the intervention of the Israeli government** in denying the competence of the civil courts to adjudicate the case brought by the remnant of these same Covenant-breakers and the subsequent authorization issued by the Prime Minister and Minister of Foreign Affairs to demolish the ruined building close to the vicinity of Bahá'u'lláh's Tomb; finally, by the extinction of the life of the prime mover in the diabolical plans directed during the course of three decades against 'Abdu'l-Bahá.

The implementation of this order will, at long last, **cleanse the Outer Sanctuary of the Qiblih of the Bahá'í world of the pollution staining the fair name of the Faith** and pave the way for the adoption and execution of preliminary measures designed to herald the construction in future decades of the stately, befitting Mausoleum designed to enshrine the holiest dust the earth ever received into its bosom.

Share announcement Hands of the Cause and all National Assemblies.

--Shoghi

[Cablegram, June 3, 1957]



Comments

June 3. On this date in 1979, the UHJ wrote "Shoghi Effendi has pointed out the National Assemblies must assume such a role as to influence the believers ... to respect and unhesitatingly obey its wishes and decrees" and "that most of the sins of the believers are the sins of immaturity."

submitted 4 months ago by A35821363

June 3. On this date in 1979, [a letter](#) written on behalf of the Universal House of Justice addressed to the National Spiritual Assembly of Venezuela noted that "Shoghi Effendi has pointed out the National Assemblies must assume such a role as to influence the believers to confidently take their problems to the Assembly, and to respect and unhesitatingly obey its wishes and decrees" and "that most of the sins of the believers are the sins of immaturity."

[122. Assemblies Should Influence Believers to Confidently Present Their Problems](#)

"...You are no doubt aware of the exhortations of the beloved Guardian concerning the attitude that National Assemblies must endeavour to maintain in their dealings with the friends under their jurisdiction. He indicated that a National Assembly should be like a loving parent, watching over and helping its children, and not like a stern judge, waiting for an opportunity to display his judicial powers.

"Shoghi Effendi has pointed out the National Assemblies must assume such a role as to influence the believers to confidently take their problems to the Assembly, and to respect and unhesitatingly obey its wishes and decrees. The Assemblies should evidence not even the least trace of dictatorial assertiveness, but should remember that most of the sins of the believers are the sins of immaturity. These friends should be nursed and assisted into a

fuller understanding of their responsibilities as Bahá'ís and encouraged to conduct themselves in a Bahá'í manner."

(From a letter written on behalf of the Universal House of Justice to the National Spiritual Assembly of Venezuela, June 3, 1979)



Comments

June 3. On this date in 1997, the UHJ wrote a response to "questions you pose" regarding "the authority to make authoritative interpretations" and "whether anyone has the right to challenge the authority or actions of the Universal House of Justice."

submitted 4 months ago by A35821363

June 3. On this date in 1997, the Universal House of Justice [wrote a response](#) to "questions you pose, arising out of an email conversation between yourself and one of the other contributors to the discussion group in which you participate" regarding "the authority to make authoritative interpretations" and "whether anyone has the right to challenge the authority or actions of the Universal House of Justice."

3 June 1997

The questions you pose, arising out of an email conversation between yourself and one of the other contributors to the discussion group in which you participate, are of fundamental importance, and the House of Justice warmly appreciates the spirit of your enquiry.

The issues raised seem to resolve themselves into two points: the first being whether or not the Universal House of Justice has the authority to make authoritative interpretations; the second is whether anyone has the right to challenge the authority or actions of the Universal House of Justice. When these issues are approached with an understanding of the unity underlying all the Teachings, clarification results. Should the seeker, however, be influenced by a spirit of mistrust and conflict, then unending problems appear.

The above points have both been covered in three letters written by the Universal House of Justice on 9 March 1965, 27 May 1966 and 7 December 1969. Unfortunately it seems that many of the friends have not studied these letters deeply or understood their implica-

tions. Already in "The Dispensation of Bahá'u'lláh" Shoghi Effendi has shown, beyond any doubt, that the function of making authoritative interpretations of the Teachings is confined solely and exclusively to the Guardian. Neither the Universal House of Justice, nor any other institution, person or group of persons can assume that function. That the Universal House of Justice will never infringe on the functions reserved to the Guardian is shown, not only by its own words and actions, but by Shoghi Effendi's statement in that same document: "Neither can, nor will ever, infringe upon the sacred and prescribed domain of the other." It is guaranteed by the fact that the Universal House of Justice as well as the Guardian are both "under the care and protection of the Abha Beauty, under the shelter and unerring guidance of His Holiness, the Exalted One".

In its letter of 9 March 1965, the House of Justice has stated: "There is a profound difference between the interpretations of the Guardian and the elucidations of the House of Justice in exercise of its function to deliberate upon all problems which have caused difference, questions that are obscure, and matters that are not expressly recorded in the Book." The friends will come to understand what this difference is by observing how the House of Justice functions and by turning to it for explanations when necessary.

As you recognize, the authority of the Universal House of Justice is unchallengeable. This is stated in numerous places in the Writings. In the same passage of the Will and Testament quoted above, `Abdu'l-Bahá goes on to say of the Guardian and the Universal House of Justice: "Whatsoever they decide is of God. Whoso obeyeth him not, neither obeyeth them, hath not obeyed God; whoso rebelleth against him and against them hath rebelled against God; whoso opposeth him hath opposed God; whoso contendeth with them hath contended with God; whoso disputeth with him hath disputed with God; whoso denieth him hath denied God; whoso disbelieveth in him hath disbelieved in God; whoso deviateth, separateth himself, and turneth aside from him hath in truth deviated, separated himself and turned aside from God."

Furthermore, at the very end of the Will and Testament, in warning against the danger of Covenant-breaking, `Abdu'l-Bahá wrote: "Beware lest anyone falsely interpret these words, and like unto them that have broken the Covenant after the Day of Ascension (of Bahá'u'lláh) advance a pretext, raise the standard of revolt, wax stubborn, and open wide the door of false interpretation." In this context, He continues: "To none is given the right to put forth his own opinion or express his particular conviction. All must seek guidance and turn unto the Centre of the Cause and the House of Justice. And he that turneth unto whatsoever else is indeed in grievous error."

It is natural that the friends would discuss such matters among themselves, as you and your correspondent have been doing on your Internet discussion group; how otherwise are they to deepen their understanding of the Teachings? But they should recognize that the resolution of differences of opinion on such fundamental questions is not to be found by continued discussion, but in referring to the Universal House of Justice itself, as you have done. Prolonged, unresolved, public discussion of these fundamental questions can do nothing but breed confusion and dissension.

Some people have put forward the thesis that in place of the Guardian's function of authoritative interpretation, a check on the Universal House of Justice should be set up, either in the form of the general opinion of the mass of the believers, or in the form of a body of learned Bahá'ís — preferably those with academic qualifications. The former is in direct contradiction to the Guardian's statement that the members of the Universal House of Justice are not "allowed to be governed by the feelings, the general opinion, and even the convictions of the mass of the faithful, or of those who directly elect them." "They are to follow", he writes, "the dictates and promptings of their conscience. They may, indeed they must, acquaint themselves with the conditions prevailing among the community, must weigh dispassionately in their minds the merits of any case presented for their consideration, but must reserve for themselves the right of an unfettered decision. God will verily inspire them with whatsoever He willeth," is Bahá'u'lláh's incontrovertible assurance." As to the latter alternative: this would constitute usurpation of a function of the Guardian.

Scholarship has a high rank in the Cause of God, and the Universal House of Justice continually consults the views of scholars and experts in the course of its work. However, as you appreciate, scholars and experts have no authority over the Institutions of the Cause. In a letter written on behalf of the Guardian, on 14 March 1927, to the Spiritual Assembly of the Bahá'ís of Istanbul, it is pointed out how, in the past, it was certain individuals who "accounted themselves as superior in knowledge and elevated in position" who caused division, and that it was those "who pretended to be the most distinguished of all" who "always proved themselves to be the source of contention." "But praise be to God" he continued, "that the Pen of Glory has done away with the unyielding and dictatorial views of the learned and the wise, dismissed the assertions of individuals as an authoritative criterion, even though they were recognized as the most accomplished and learned among men and ordained that all matters be referred to authorized centres and specified assemblies. Even so, no assembly has been invested with the absolute authority to deal with such general matters as affect the interests of nations. Nay, rather, He has brought all the assemblies together under the shadow of the one House of Justice, one divinely-ap-

pointed Centre, so that there would be only one Centre and all the rest integrated into a single body, revolving around one expressly-designated Pivot, thus making them all proof against schism and division."

Comments have been made in recent times, implying the existence of two categories of believers, designated "administrators" and "academics". The House of Justice feels that it is important to recognize the unsoundness of such a concept. In the nature of Bahá'í administration, there is no class of believers who serve as "administrators". Individual Bahá'ís are either elected or appointed to positions of administrative service; they come from every field of endeavour, including academia. There is, moreover, a natural flow of individuals into and out of administrative posts. The same applies to the occupants of those institutions of the Administrative Order which are referred to as being of the "learned" in the Faith. Clearly there are some Bahá'ís who are "academics" and some who are not, but "academics" in no way constitute a recognized group in relation to the structure of the Cause.

There remains the question concerning the authority for the duties and responsibilities outlined for the Universal House of Justice in its constitution. These provisions are a codification of explicit statements found in the sacred texts and the writings of Shoghi Effendi.

The House of Justice assures you of its prayers in the Holy Shrines that your efforts to assist the friends to overcome misunderstandings and to clarify their vision of the Faith will be blessed with divine confirmations.



Comments

June 3. On this date in 1997, the Universal House of Justice wrote a "Clarification on the Authority of the Universal House of Justice"

submitted 4 months ago by A35821363

June 3. On this date in 1997, the Universal House of Justice wrote a ["Clarification on the Authority of the Universal House of Justice"](#)

[Clarification on the Authority of the Universal House of Justice](#)

3 JUNE 1997

To an individual believer

Dear Bahá'í Friend,

The Universal House of Justice has received your email of 29 April 1997 and has instructed us to send you the following reply.

The questions you pose, arising out of an email conversation between yourself and one of the other contributors to the discussion group in which you participate, are of fundamental importance, and the House of Justice warmly appreciates the spirit of your enquiry.

The issues raised seem to resolve themselves into two points: the first being whether or not the Universal House of Justice has the authority to make authoritative interpretations; the second is whether anyone has the right to challenge the authority or actions of the Universal House of Justice. When these issues are approached with an understanding of the unity underlying all the Teachings, clarification results. Should the seeker, however, be influenced by a spirit of mistrust and conflict, then unending problems appear.

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the assemblies together under the shadow of the one House of Justice, one divinely-appointed Center, so that there would be only one Center and all the rest integrated into a single body, revolving around one expressly-designated Pivot, thus making them all proof against schism and division."[5]

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There remains the question concerning the authority for the duties and responsibilities outlined for the Universal House of Justice in its constitution. These provisions are a codification of explicit statements found in the sacred texts and the writings of Shoghi Effendi.

The House of Justice assures you of its prayers in the Holy Shrines that your efforts to assist the friends to overcome misunderstandings and to clarify their vision of the Faith will be blessed with divine confirmations.

With loving Bahá'í greetings, DEPARTMENT OF THE SECRETARIAT

Notes ↑ MUHJ, nos. 23, 35, and 75. ↑ WT, p. 11. ↑ WT, pp. 25-26. ↑ WOB, p. 153. ↑ MUHJ, no. 111.12.



Comments

June 3. On this date in 2006, Justice St. Rain, an independent Bahá'í publisher and owner of the "Special Ideas" distribution company, wrote an open letter in support of Kalimat Press.

submitted4 months ago by A35821363

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Open letter from independent publisher Special Ideas, June 2006 Contemplating a World without Kalimat [mirrored from bahaisonline.net] Written by Justice St. Rain

Saturday, 03 June 2006

As Special Ideas celebrates its 25th anniversary, I'd like to take this opportunity to thank the pioneers of independent Bahá'í Publishing at Kalimat Press, who took the heat, took the risk, and made the sacrifices so that I — and all of you other artists, writers and musicians out there — could express ourselves freely without being told that we couldn't or shouldn't.

When I became a Bahá'í in 1974, there was one publisher of Bahá'í materials in the United States. One. Sure, there was George Ronald Publishing in England, but everyone knew that it was owned by a member of the Universal House of Justice, and had been started at the recommendation of Shoghi Effendi, so it was almost as official as the Publishing Trust. The idea of an individual just deciding to start publishing an entire line of Bahá'í-oriented materials was almost unthinkable. Then something amazing happened.

I was working at the Bahá'í Publishing Trust when I first heard about Kalimat Press. The children's book *The Gift* had been out of print for several years, and we were struggling to finish up *The Secret in the Garden* when suddenly, along came — not one, not two, but FIVE new full-color children's books priced at only \$2.50 each. You remember *The Black*

Rose, The Unfriendly Governor and The Scottish Visitor, don't you? Chances are you either read some of these to your children, or had them read to you as a child.

Later, when Kalimat produced a line of Bahá'í greeting cards, the Trust scrambled to copy them with a line of their own. Kalimat was setting trends, raising the bar, and shaking things up. By the end of my first year at the Publishing Trust, I looked at what Kalimat Press was doing, and looked at what I was doing at the Trust, and realized that I could probably accomplish a lot more by following Kalimat's lead and striking out on my own. I gave notice and started working on my own line of Race Unity materials. (Do you remember the "United Doves" campaign?)

This is something I never could have seen myself doing if I hadn't seen someone else do it before me. That might sound silly now, but you have to remember our mindset back then. We thought printing Bahá'í books was kind of like running the phone company. Only one company had permission to do it. The rest of us had to sit back and hope that they would print what we wanted to read. Once one person shattered that expectation, doors opened for all of us. I could not have been that person. Could you have been?

Even with Kalimat's example, it wasn't easy. I was actively discouraged from starting my business, and for the first ten years, I was asked "is this legal?" at every conference I attended. It took about fifteen years before I could support a family on the income. But the ability to use my talents in service to the Cause has made every minute of the struggle worthwhile. Watching others follow in my footsteps is even more inspiring.

With Kalimat Press blazing a trail for publishers, and Special Ideas and Images International creating teaching materials and providing alternative distribution outlets, the last 25 years has brought an explosion of independent Bahá'í Publishing. Instead of one or two prominent Bahá'í authors being given an avenue for sharing their ideas in print, scores of authors, artists, musicians, software designers and movie makers find an outlet for their creative expression through independently produced and distributed materials. Chances are that someone you know has produced something that has been distributed outside of your local community. This is not just a matter of new technology. It is the result of a new way of thinking about Bahá'í Publishing that — believe me — didn't exist 30 years ago.

Do you have any idea of the impact that independent publishers are having on the Faith? Go look on your bookshelf. Look at the spines of your books. How many of them have a K, a GR, a One World, or even a Special Ideas? If it isn't Sacred Text (and even if it is) the odds are ten-to-one that it was published by an independent publisher! Ruhi books? That's right, independent publisher. In fact, every book in this catalog is produced independently!

With teaching materials, the percentages are even higher. Special Ideas, Stonehaven Press, the Dallas LSA, Warwick England, these independent publishers produce the majority of the pamphlets available. Perhaps that's because we are willing to sell them at prices close to what they were back in 1981! Need an 80¢ prayer book? You wouldn't have them without independent publishers offering low-cost alternatives. Then there are stickers, teaching cards, T-shirts, buttons, balloons, jewelry and music. These are almost exclusively produced independently. Imagine your next teaching event without them.

What would Bahá'í Community life look like without these materials?

Specifically, what would the Bahá'í Community look like if Tony Lee at Kalimat Press had not had the courage, vision and perseverance to blaze a trail for the rest of us to follow? If it has been difficult for me, I know it has been even more difficult for them.

In the last twenty-five years, Kalimat Press has continued to serve the community through the publication of scores of books, including scholarly works, compilations, prayer books, children's books, poetry, historical works, diaries, memoirs, and more. The Bahá'í Community is a better place as a result of their work.

Recently, there has been some confusion over a National Spiritual Assembly decision concerning Kalimat Press materials. While I don't claim to understand the reasoning behind its decision, I can, I hope, dismiss some of the rumors that have been circulating in response to it.

First, and most important, this was a decision to discontinue distributing materials through official administrative channels. Individuals are still free to purchase and read whatever they like.

I have been told in writing that I am free to sell any and all of Kalimat's books; that individuals are free to purchase them; and that there are no specific books that have been banned or labeled inappropriate for distribution.

Furthermore, every book Kalimat publishes has been approved for publication by the Review Office of the National Spiritual Assembly [of the Bahá'ís of the United States]. The Review Office would have halted the publication of any book it considered inaccurate, undignified or untimely.

The rumors that one of their books is written by a covenant breaker, that a book puts Bahá'ís in Iran in danger, that a book was published over the objections of the National Assembly, or that Kalimat Press disobeyed any specific directives of the National Assembly

are all false. Period. Whatever specific reasons the National Assembly has for making its decision has not been communicated to Kalimat Press or to me. So I suggest that we stop making guesses about what we don't know and start focusing on what we do know: Namely, that Kalimat Press has served the Community faithfully for a long, long time, and they deserve our gratitude and support. If you like Prayers of Ecstasy, The Diary of Juliet Thompson, The Scottish Visitor, or any one of their other wonderful publications, and would like to see more of the same in the future, then now would be a good time to say "thank you" with a purchase of a Kalimat Press book. Since you can't get them from the BDS anymore, we will be carrying their complete line. If you don't see it in this catalog, check on-line or give us a call. We are still getting stock in.

Justice St. Rain, publisher [see an interview with St. Rain (offsite)]



Comments

June 4. On this date in 1919, 'Abdu'l-Bahá listed several Biblical verses that "refer to the century of the Blessed Beauty" and to "the Blessed Beauty".

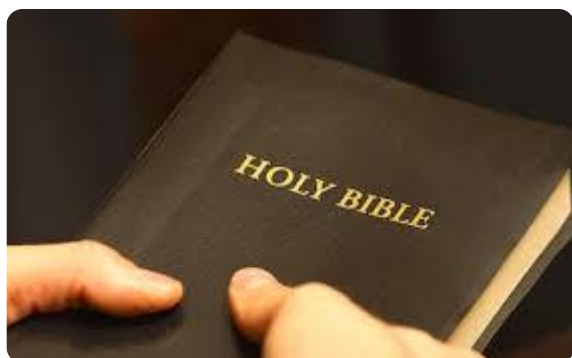
submitted4 months agobyA35821363

June 4. On this date in 1919, 'Abdu'l-Bahá [listed](#) several Biblical verses that "refer to the century of the Blessed Beauty" and to "the Blessed Beauty".

[1715. References to Bahá'u'lláh](#)

"As to the questions thou hast asked: Concerning Malachi, chapter 3, verses 16, 17 and 18 refer to the friends of God, and in St. Matthew, chapter 25, the object of verses 31, 32 and 33 is the Blessed Beauty. As to Micah, chapter 5, the 4th verse refers to Christ. In Zephaniah, chapter 1, verses 14, 15, 16, 17 and 18, and in Zechariah, chapter 2, verses 10, 11, 12 and 13, and in St. Luke, chapter 21, verses 20 to the end--all these refer to the century of the Blessed Beauty."

(Abdu'l-Bahá Abbas, translated by Shoghi Rabbani, June 4, 1919: Star of the West, Vol. X, No. 12, p. 232)



Comments

June 4. On this date in 1937, a letter written on behalf of Shoghi Effendi addressed the status of Esperanto.

submitted4 months agobyA35821363

June 4. On this date in 1937, [a letter](#) written on behalf of Shoghi Effendi (also [here](#)) addressed the status of [Esperanto](#).

[1140. Esperanto](#)

"Regarding the subject of Esperanto: It should be made clear to the believers that while the teaching of that language has been **repeatedly encouraged by Abdu'l-Bahá, there is no reference either from Him or from Bahá'u'lláh that can make us believe that it will necessarily develop into the international auxiliary language of the future.** Bahá'u'lláh has specified in His writings that such a language will have either to be chosen from one of the existing languages, or an entirely new one should be created to serve as a medium of exchange between nations and peoples of the world. Pending this final choice, the Bahá'ís are advised to study Esperanto only in consideration of the fact that the learning of this language can considerably facilitate inter-communication between individuals, groups and Assemblies throughout the Bahá'í world in the present stage of the evolution of the Faith."

(From a letter written on behalf of the Guardian to the National Spiritual Assembly of the United States and Canada, June 4, 1937: Bahá'í News, No. 109, July 1937, p. 1)

[J.E. Esselmont's](#) book [Bahá'u'lláh and the New Era](#) quotes 'Abdu'l-Bahá in the chapter entitled [Universal Language](#):

At an Esperanto banquet given in Paris in February 1913, 'Abdu'l-Bahá said:—

Today one of the chief causes of the differences in Europe is the diversity of languages. We say this man is a German, the other is an Italian, then we meet an Englishman and then again a Frenchman. Although they belong to the same race, yet language is the greatest barrier between them. Were a universal auxiliary language in operation they would all be considered as one.

His Holiness Bahá'u'lláh wrote about this international language more than forty years ago. He says that as long as an international language is not adopted, complete union between the various sections of the world will be unrealized, for we observe that misunderstandings keep people from mutual association, and these misunderstandings will not be dispelled except through an international auxiliary language.

Generally speaking, the whole people of the Orient are not fully informed of events in the West, neither can the Westerners put themselves in sympathetic touch with the Easterners; their thoughts are enclosed in a casket—the international language will be the master key to open it. Were we in possession of a universal language, the Western books could easily be translated into that language, and the Eastern peoples be informed of their contents. In the same way the books of the East could be translated into that language for the benefit of the people in the West. The greatest means of progress towards the union of East and West will be a common language. It will make the whole world one home and become the strongest impulse for human advancement. It will upraise the standard of the oneness of humanity. It will make the earth one universal commonwealth. It will be the cause of love between the children of men. It will cause good fellowship between the various races.

Now, praise be to God that Dr. Zamenhof has invented the Esperanto language. It has all the potential qualities of becoming the international means of communication. All of us must be grateful and thankful to him for this noble effort; for in this way he has served his fellowmen well. With untiring effort and self-sacrifice on the part of its devotees Esperanto will become universal. Therefore every one of us must study this language and spread it as far as possible so that day by day it may receive a broader recognition, be accepted by all nations and governments of the world, and become a part of the curriculum in all the public schools. I hope that Esperanto will be adopted as the language of all the future international conferences and congresses, so that all people need acquire only two languages—one their own tongue and the other the international language. Then perfect union will be established between all the people of the world. Consider how difficult it is today to communicate with various nations. If one studies fifty languages one may yet travel through a country and not know the language. Therefore I hope that you will make the utmost effort, so that this language of Esperanto may be widely spread.

In the past, Bahá'ís were more active in learning and encouraging the learning of Esperanto, and the links between Esperanto and the Bahá'í Faith are numerous. [Ehsan Yarshater, the ex-Bahá'í founder and editor of Encyclopedia Iranica](#), notes how as a child in Iran he learned and taught Esperanto and that when his mother was visiting Haifa he wrote her a

letter in Persian as well as Esperanto. L.L. Zamenhof's daughter, [Lidia Zamenhof](#) was a convert to the Bahá'í Faith. At the request of 'Abdu'l-Baha, [Agnes Baldwin Alexander](#) became an early advocate of Esperanto and used it to spread the Bahá'í teachings at meetings and conferences in Japan.

On January 29, 1904, [Lidia Zamenhof](#), the daughter of Esperanto creator [L.L. Zamenhof](#), was born. She converted to the Bahá'í Faith around 1925. In late 1937 she went to the United States to teach that religion as well as Esperanto. In December 1938, on the instructions of Shoghi Effendi, she returned to Poland, where she continued to teach and translated many Bahá'í writings. The description of her life in Esther Schor's *Bridge of Words* might be of some surprise to those who are only familiar with her portrayal from official Bahá'í sources.

[Keith Ransom-Kehler](#), who died of small pox in Isfahan on October 23, 1933, is considered the first American Bahá'í martyr.

[May Maxwell](#), who died of a heart attack while teaching the Bahá'í Faith in Argentina in 1940, [was designated a martyr](#) by her son-in-law Shoghi Effendi.

But [Lidia Zamenhoff](#), who died in a Nazi concentration camp while teaching the Bahá'í Faith in Poland, was explicitly stated not to be a martyr.

Shoghi Effendi [cabled](#) the following about [May Maxwell](#) on March 3, 1940...

'Abdu'l-Bahá's beloved handmaid, distinguished disciple May Maxwell (is) gathered (into the) glory (of the) Abhá Kingdom. Her earthly life, so rich, eventful, incomparably blessed, (is) worthily ended. To sacred tie her signal services had forged, (the) priceless honor (of a) martyr's death (is) now added. (A) double crown deservedly won. (The) Seven-Year Plan, particularly (the) South American campaign, derive fresh impetus (from the) example (of) her glorious sacrifice. Southern outpost (of) Faith greatly enriched through association (with) her historic resting-place destined remain (a) poignant reminder (of the) resistless march (of the) triumphant army (of) Bahá'u'lláh. Advise believers (of) both Americas (to) hold befitting memorial gathering.

Shoghi Effendi [cabled](#) the following about [Lidia Zamenhof](#) on January 28, 1946...

Heartily approve nationwide observance for dauntless Lydia Zamenhof. Her notable services, tenacity, modesty, unwavering devotion fully merit high tribute by American believers. Do not advise, however, that you designate her a martyr.

The description of her life in Esther Schor's *Bridge of Words* might be of some surprise to those who are only familiar with her portrayal from official Bahá'í sources.

The Bahá'í leadership organized to have Lidia brought to tour and teach in the United States. Their plan was to have her work there, but they neglected her, failing to do proper legal paperwork and poorly accommodating her.

By the time Lidia's visa expired, her extension request was denied because she was found working without a work permit, which her Bahá'í handlers had not obtained. Her friends in the United States pleaded with her to not return to Poland, on account of her Jewishness and the expected invasion of Poland by Nazi Germany, which would occur in 1939.

Lidia Zamenhof wrote Shoghi Effendi, pleading for guidance and help. In a final desperate plea she even asked him to give her asylum in Haifa, a request that was tersely denied. Shoghi Effendi told her she must return to Poland because they "need" her there to spread the Bahá'í Faith there. She returned to Poland and spent her last days recruiting for the Bahá'í Faith, ultimately managing to convert one person. Even after her return to Poland, she wrote Shoghi Effendi stating her intention to stay in Poland a few weeks and then go to France. Again, Shoghi Effendi wrote her, telling her to remain in "your native country Poland, where the Faith is still practically unknown." Lidia Zamenhof would eventually be killed by the Nazis.

Later friends of Lidia petitioned the Bahá'ís to formally declare her a martyr of the Faith. Their request was denied.

The story is related in *Bridge of Words*, pages 181 to 195 in the 7th and 8th sub-chapters titled "The Priestess" and "Vanishings".

Here is a passage detailing her interactions with Shoghi Effendi:

...the day her visa expired, she learned that her extension had been denied on the ground that she had violated employment regulations. If there had been any doubt, it was now clear: she had been ill-advised and ill-served by her handlers, who had failed to apply for an available waiver for employment laws. Though her friend Ernest Dodge did his utmost for months to plead her case, he was only able to secure an extension until early December.

Advice from friends streamed in: she should go to Cuba, Canada, France, California--anywhere but Poland--and reapply for a visa. Panic was not in her nature, but anxious and fearful, she once again turned to the Guardian for advice. Heller quotes her cable in full:

EXTENSION SOJOURN AMERICAN REFUSED. FRIENDS TRYING TO CHANGE GOVERNMENT'S DECISION. OTHERWISE RETURNING TO POLAND. PLEASE CABLE IF SHOULD ACT OTHERWISE.

His response was decisive:

APPROVE RETURN TO POLAND. DEEP LOVING APPRECIATION. SHOGHI.[169]

Still she waited, hoping that her fate would turn for the better. For a time, an invitation seemed to be forthcoming from Canada, but "the Canadians aren't courageous enough. . . . they 'see difficulties.'" This time, when she requested Shoghi Effendi's permission to meet him in Haifa, she was seeking refuge, not transcendence. He cabled his reply:

REGRET DANGEROUS SITUATION IN PALESTINE NECESSITATES POSTPONEMENT OF PILGRIMAGE.

She wrote, with the humility of a medieval pilgrim, that she knew it was because "such privilege is not often received and that certainly one must deserve it, and second--because of the war in Palestine." Indeed, Haifa was dangerous. Strategically important because of an oil pipeline, Haifa had been the target of attacks by displaced *fellahin*, by the Irgun, and by the Royal Navy trying to stem the tide of gunrunner and terrorists. Surely Shoghi Effendi knew that to ensure Lidia Zamenhof's safety, he would have to shelter her in his compound, and this he was not prepared to do.

She told her anguished friends that she intended to return to Poland: after all, Shoghi Effendi had advised it, and it was God's will that she rejoin her family in a time of trouble.

From the following section:

Protest was not an option for Lidia Zamenhof when she returned to Warsaw in the winter of 1938. She was reconciled to her fate, and when her faith needed shoring up, she wrote long letters to her Bahai friends: "If I left America," she wrote, "perhaps it was because God preferred that I work in another land." She was writing bleak allegories: Christmas trees with candles that burn for a moment and go dark; a country called "Nightland," "where the sun had not risen for so long that it had nearly been forgotten." [176] After she wrote to Shoghi Effendi that she planned to stay in Poland a few weeks, then go to France, his secretary replied:

Although your efforts to obtain a permit [in the United States] . . . did not prove successful, you should nevertheless be thankful for the opportunity you have had of undertaking such a long and fruitful journey. He hopes that experiences you have gathered during all these months . . . will now help you to work more effectively to spread the Cause in the various European countries you visit, and particularly in your native country Poland, where the Faith is still practically unknown.[127]

In a postscript, the Guardian himself wrote that he looked forward to meeting her "face to face in the Holy Land" at a time "not far distant." In the meantime, she was to bring Bahai to the Poles, lecturing, paying calls, and translating sacred Bahai texts into Polish. After eighteen months of effort, she could count all the Bahais in Poland on one hand.

The chapter goes on to detail the circumstances of her capture and death, and the last paragraph is as follows:

A few months after the war ended, the Bahai National Spiritual Assembly of the United States and Canada began to plan a memorial service for Lidia Zamenhof. They consulted Shogh Effendi: shouldn't she be designated among the martyrs of the Bahai faith? On January 28th, 1946, the eve of what would have been Lidia's forty-second birthday, Shoghi Effendi cabled his American followers:

HEARTILY APPROVE NATIONWIDE OBSERVANCE FOR DAUNTLESS LYDIA ZAMENHOF. HER NOTABLE SERVICES, TENACITY, MODESTY, UNWAVERING DEVOLUTION FULLY MERIT HIGH TRIBUTE BY AMERICAN BELIEVERS. DO NOT ADVISE, HOWEVER, THAT YOU DESIGNATE HER A MARTYR.[183]

She had intended to give her life for the Bahai faith, but died as an Esperantist, a Zamenhof, and a Jew.



Comments

June 4. On this date in 1951, Shoghi Effendi wrote "Bahá'u'lláh is, of course, not God and not the Creator...we address ourselves in prayer and thought to Him, or through Him to that Infinite Essence behind and beyond Him."

submitted4 months ago by A35821363

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[1553. Bahá'u'lláh is Not God--But Through Him We Can Know God](#)

"As regards your question: Bahá'u'lláh is, of course, not God and not the Creator; but through Him we can know God, and because of this position of Divine Intermediary, in a sense, He (or the other Prophets) is all we can ever know of that Infinite Essence which is God. Therefore, we address ourselves in prayer and thought to Him, or through Him to that Infinite Essence behind and beyond Him."

(From a letter written on behalf of Shoghi Effendi to an individual believer, June 4, 1951)



Comments

June 4. On this date in 1957, Shoghi Effendi delineated "The relationship of the Continental Hands and their respective National Assemblies."

submitted 4 months ago by A35821363

June 4. On this date in 1957, Shoghi Effendi [delineated](#) "The relationship of the [Continental Hands](#) and their respective National Assemblies."

The Universal House of Justice 19 November 1963

To all National Spiritual Assemblies

Dear Friends,

The relationship of the [Continental Hands](#) and their respective National Assemblies was clearly delineated in the Message of the beloved Guardian dated June 4, 1957:

CALL UPON [HANDS](#) NATIONAL ASSEMBLIES EACH CONTINENT SEPARATELY ESTABLISH HENCEFORTH DIRECT CONTACT DELIBERATE WHENEVER FEASIBLE AS FREQUENTLY POSSIBLE EXCHANGE REPORTS TO BE SUBMITTED THEIR RESPECTIVE [AUXILIARY BOARDS](#) NATIONAL COMMITTEES EXERCISE UNRELAXING VIGILANCE CARRY OUT UNFLINCHINGLY SACRED INESCAPABLE DUTIES. SECURITY PRECIOUS FAITH PRESERVATION SPIRITUAL HEALTH BAHÁ'Í COMMUNITIES VITALITY FAITH ITS INDIVIDUAL MEMBERS PROPER FUNCTIONING ITS LABORIOUSLY ERECTED INSTITUTIONS FRUITION ITS WORLDWIDE ENTERPRISES FULFILLMENT ITS ULTIMATE DESTINY ALL DIRECTLY DEPENDENT BEFITTING DISCHARGE WEIGHTY RESPONSIBILITIES NOW RESTING MEMBERS THESE TWO INSTITUTIONS OCCUPYING WITH UNIVERSAL HOUSE JUSTICE NEXT INSTITUTION GUARDIANSHIP FOREMOST RANK DIVINELY ORDAINED ADMINISTRATIVE HIERARCHY [WORLD ORDER BAHÁ'U'LLÁH](#).

These highly significant words of the beloved Guardian clearly foreshadow the tremendous importance of the joint responsibility which he placed upon the [Hands](#) and the Na-

tional Assemblies in protecting the believers and fostering the worldwide development of the Faith.

We stress the necessity of doing everything possible to expedite and facilitate this free play of consultation between the [Hands](#) and the National Assemblies within the spirit and framework of these instructions of Shoghi Effendi. The two institutions have joint and complementary functions which can be discharged successfully only if the greatest degree of understanding and cooperation exists between them.

We are confident that this relationship will be further strengthened and developed in the manner envisioned by the Guardian, and that it will contribute in large measure to the successful achievement of the goals of the [Nine Year Plan](#) which is to be inaugurated this coming Ridván.

With loving Bahá'í greetings,

[signed: The Universal House of Justice]



June 4. On this date in 1957, Shoghi Effendi wrote "Divine Truth is relative and that is why we are enjoined to constantly refer the seeker to the Word itself--and why any explanations we make to ease the journey of the soul of any individual must be based on the Word--and the Word alone."

submitted4 months agobyA35821363

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[2008](#). Divine Truth is relative and that is why we are enjoined to constantly refer the seeker to the Word itself--and why any explanations we make to ease the journey of the soul of any individual must be based on the Word--and the Word alone.

(From a letter dated 4 June 1957 written on behalf of Shoghi Effendi to the National Spiritual Assembly of Canada)



Comments

June 4. On this date in 1957, Shoghi Effendi wrote "the Interpreter of the Word was the Centre of the Covenant and now is the Guardian. There are no other Interpreters whatsoever and no individual may interpret. This is strictly forbidden."

submitted 4 months ago by A35821363

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[1056. He is the Interpreter of the Word: Divine Truth is Relative](#)

"The Will and Testament of Bahá'u'lláh and the Will and Testament of the Master clearly and explicitly indicate that the Interpreter of the Word was the Centre of the Covenant and now is the Guardian. There are no other Interpreters whatsoever and no individual may interpret. This is strictly forbidden.

"Divine Truth is relative and that is why we are enjoined to constantly refer the seeker to the Word itself--and why any explanations we make to ease the journey of the soul of any individual must be based on the Word--and the Word alone."

(From a letter written on behalf of the Guardian to the National Spiritual Assembly of Canada, June 4, 1957)



Comments

June 4. On this date in 1997, the UHJ wrote "of the electronic postings on the Internet by Covenant-breakers...a large and ever-expanding body of authentic material on the Faith, attractively presented and illustrated. Sites maintained by Covenant-breaker groups will have a diminishing impact ..."

submitted4 months agobyA35821363

June 4. On this date in 1997, the Universal House of Justice [wrote](#) "of the electronic postings on the Internet by Covenant-breakers...a large and ever-expanding body of authentic material on the Faith, attractively presented and illustrated. Sites maintained by Covenant-breaker groups will have a diminishing impact in the context of the information deluge on the Internet and against the background of the authorized Bahá'í source now accessible."

Your faxed message dated 14 May 1997, requesting guidance concerning the attention given by the friends to postings by Covenant-breakers on the Internet, was received by the Universal House of Justice and referred to our Department for reply. The House of Justice is aware of the electronic postings on the Internet by Covenant-breakers. While it is closely following this issue, it sees no cause for undue concern. "The Bahá'í World", a Web site developed by the Bahá'í International Community's Office of Public Information, was launched in July 1996. It, together with a range of specialized Bahá'í Internet presentations such as the new "One Country" site, now provides individuals interested in learning about the Bahá'í Faith with a large and ever-expanding body of authentic material on the Faith, attractively presented and illustrated. Sites maintained by Covenant-breaker groups will have a diminishing impact in the context of the information deluge on the Internet and against the background of the authorized Bahá'í source now accessible.

The greatest protection to the Cause will, of course, be through ongoing deepening of the Bahá'í community in the Covenant and the history and teachings of the Faith. To facilitate this, you may wish to bring attention to the availability of the Sacred Text on the Web site "The Bahá'í World" and on the Bahá'í World Centre FTP server.

(From a letter dated 4 June 1997 written on behalf of the Universal House of Justice to a National Spiritual Assembly)



Comments

June 4. On this date in 1997, the Universal House of Justice responded to an individual asking about a possible reference in the Kitab-i-Aqdas to the possible end of the Guardianship, and "the authority of the Hands to expel Covenant-breakers at a time when there was no Guardian alive."

submitted 4 months ago by A35821363

June 4. On this date in 1997, the Universal House of Justice [responded](#) to an individual asking about a possible reference in the Kitab-i-Aqdas to the possible end of the Guardianship, and "the authority of the Hands to expel Covenant-breakers at a time when there was no Guardian alive."

Kitab-i-Aqdas and the Expulsion of Covenant Breakers by / on behalf of Universal House of Justice 1997-06-04 Dear Bahá'í Friend, The Universal House of Justice has received your two emails of 27 and 30 March 1997 . . . It has instructed us to send you the following reply.

With regard to your question relating to the provisions of Paragraph 42 of the Kitab-i-Aqdas and your understanding of notes 66 and 67, we are asked to stress that the notes should not be extrapolated beyond their obvious meaning. Paragraph 42 does not explicitly refer to the office of successorship in the Faith; it deals specifically with the authority for the disposition of endowments. It has implications for the successorship inasmuch as it envisages the possibility of a break in the line of Aghsan before the election of the Universal House of Justice, and provides that, in such an eventuality, the matter of endowments should be referred to those "who speak not except by His leave and judge not save in accordance with what God hath decreed in this Tablet...".

Note 67 points to the events which actually took place following the passing of Shoghi Effendi before the election of the Universal House of Justice, inasmuch as, during that period, the affairs of the Cause were directed by the Hands of the Cause of God who have neither interpretative nor legislative authority and, indeed, "speak not except by His leave and judge not save in accordance with what God hath decreed...".

As to the authority of the Hands of the Cause to assume the direction of the Faith following Shoghi Effendi's passing, the following points should be noted.

The letter which you quote, written on behalf of the Guardian on 31 March 1949, some two years before the formal appointment of the Hands of the Cause, stated that "The Hands of the Cause will have executive authority in so far as they carry out the work of the Guardian." On 4 June 1957, some six years after the appointment of the first contingent of Hands of the Cause, and but four months before his passing, the Guardian referred to the "TWIN FUNCTIONS PROTECTING PROPAGATING FAITH BAHÁ'U'LLÁH" invested in the Institution of the Hands of the Cause by "VIRTUE AUTHORITY CONFERRED TESTAMENT CENTRE COVENANT", and stated: "TO ITS NEWLY ASSUMED RESPONSIBILITY ASSIST NATIONAL SPIRITUAL ASSEMBLIES BAHÁ'I WORLD SPECIFIC PURPOSE EFFECTIVELY PROSECUTING WORLD SPIRITUAL CRUSADE PRIMARY OBLIGATION WATCH OVER ENSURE PROTECTION BAHÁ'I WORLD COMMUNITY IN CLOSE COLLABORATION THESE SAME NATIONAL ASSEMBLIES NOW ADDED."

Although the authority to expel Covenant-breakers had been conferred upon the Hands of the Cause in the Will and Testament, the Guardian had reserved the exercise of this authority to himself during his lifetime. In his last message to the Bahá'í world in October 1957, when he appointed the last contingent of Hands, he characterized them as "the Chief Stewards of Bahá'u'lláh's embryonic World Commonwealth, who have been invested by the unerring Pen of the Centre of His Covenant with the dual function of guarding over the security, and of ensuring the propagation, of His Father's Faith." He referred further to "their sacred responsibility as protectors of the Faith", designating them "high-ranking officers of a fast evolving world Administrative Order" and members of "one of the cardinal and pivotal institutions" of the Faith.

Equipped with such powers, and having been elevated to such a high position, the Hands of the Cause concluded that, among all the then existing institutions of the Faith, it was upon them, as Chief Stewards, that the responsibility for directing the affairs of the Cause rested pending the election of the Universal House of Justice.

The body of the Hands of the Cause, at their first conclave, constituted a group of nine Hands to act as an executive nucleus and "conduct and protect the affairs of the Faith from its World Centre" [The Ministry of the Custodians, p. 39.] and "carry on from this Centre the provisions of the World Bahá'í Crusade".[The Ministry of the Custodians, p. 31.] These nine Hands were designated "The Custodians of the Bahá'í Faith" and, following legal advice, they immediately asked the twenty-six National Spiritual Assemblies operating at that time throughout the Bahá'í world to pass resolutions confirming their support of the Custodians, and to send letters to the World Centre pledging their allegiance. The text of the letters received are all published on pages 41 to 50 of The Ministry of the Custodians.

It was on such a strong foundation of doctrinal and legal authority that the Hands of the Cause, and the nucleus of nine Custodians in the Holy Land, could bring the World Crusade of the beloved Guardian to its consummation, protect the Faith from the divisive effects of Mason Remey's unfounded claim to the Guardianship, and call for the election of the Universal House of Justice in 1963.

Another question concerns the authority of the Hands to expel Covenant-breakers at a time when there was no Guardian alive and, more particularly, to expel Mason Remey from among their own ranks. The House of Justice feels that the above survey of events which transpired after the passing of Shoghi Effendi will assist in clarifying the position in which the Hands found themselves at the time of Mason Remey's disclosure of his claim. Looking at the situation purely in terms of the wording of the Master's Will and Shoghi Effendi's messages, it is evident that the Will gives the Hands the authority to expel those who "oppose and protest" against the Guardian and, by implication, those who "disobey" him and "seek division". The Hands of the Cause concluded that the very advancing of a claim to the Guardianship in conflict with the spirit and letter of the terms of the Will was a repudiation of the terms of a sacred document, the very charter on which the institution of the Guardianship rested.

The objection raised by the Hand of the Cause Hasan Balyuzi, in his cable of 12 May 1960 and his letter of 15 May, should be read in its proper context. This objection was in response to the recommendation made by his fellow-Hand, Abu'l-Qasim Faizi, supported by Dr. Ugo Giachery, that the Hands of the Cause in the Holy Land immediately expel three members of the National Assembly of France for supporting and disseminating Mason Remey's claim, at a time when Mason Remey himself had not yet been declared a Covenant-breaker, and when the Hands still hoped that his action was the result of a mental aberration. The view of Mr. Balyuzi was supported by Dr. Adelbert Muhlschlegel. During the months of April and May, messages were still being received from the National Spiritual

Assemblies around the world, rejecting Remey's claim and reaffirming their support of the Hands of the Cause. Mason Remey for his part compounded his offence by continuing to circulate his claims to the Bahá'ís, calling upon them to withdraw their support from the Hands, whom he stigmatized as Covenant-breakers, and to cease pursuing the goals of the Ten Year Crusade. On 7 July 1960, by which time the full gravity of the matter had been clearly established, the Custodians wrote to their fellow-Hands throughout the world, outlining the situation, recalling the authority given to the Custodians by the Hands as a body to expel Covenant-breakers, commenting that at that time the possibility of Covenant-breaking by one of the Hands themselves had not been contemplated, and asking the Hands as a body to decide whether they supported the recommendation for the immediate expulsion of Remey, or wished this whole question to be postponed until the holding of the Conclave in October.

The response of the Hands was announced to the Bahá'í world in the cable of 26 July 1960: "ENTIRE BODY HANDS OBEDIENT PROVISIONS WILL TESTAMENT CENTRE COVENANT COMMUNICATIONS BELOVED GUARDIAN ENJOINING THEM PROTECT HOLY CAUSE ATTACKS ENEMIES WITHIN WITHOUT ANNOUNCE BAHAI WORLD MASON REMEY COVENANT BREAKER EXPELLED FAITH...."

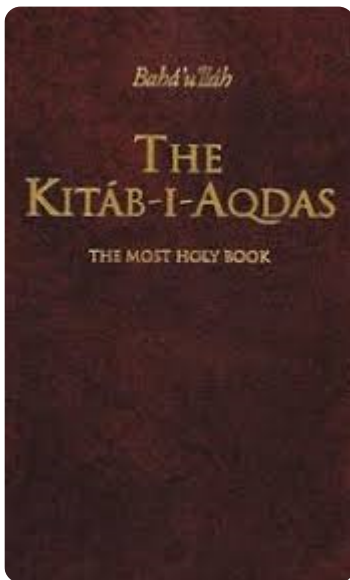
The hesitation of the Hands to expel Mason Remey, and the objections to precipitate action raised by Mr. Balyuzi and Dr. Muhlschlegel, should not be taken as lack of confidence in the Hands' authority to expel Covenant-breakers, but as a further evidence of the continual care exercised by the Hands not to overstep the bounds of their authority in any individual instance.

Mason Remey's subsequent acts showed the extent to which he would go in challenging the actions of Shoghi Effendi. For example, in a general letter of 12 November 1966 published in December 1966 he announced:

The first Guardian of the Faith so construed the Master 'Abdu'l- Baha's Will and Testament that he formed his Administration upon the Babi Faith and not upon the Bahá'í Faith. This mistake has caused so much confusion and misunderstanding and trouble that the only thing for the second Guardian to do, to set matters aright, is to discard all which Shoghi Effendi did and to institute a New Faith which shall be the Orthodox Faith of Bahá'u'lláh under the Holy Name of ABHA in order to carry out the conditions that will lead to the establishment of the TRUE Bahá'í Faith (of Bahá'u'lláh) which Faith has not yet been established in the world.

In another general letter dated 31 January 1967 he referred to "violations of the Faith that were made unwittingly by Shoghi Effendi". Subsequent developments are noted in a statement entitled "Mason Remey and those who followed him", of which we enclose a copy. . .

With loving Bahá'í greetings, xxxx For Department of the Secretariat cc: International Teaching Centre Enclosure, "Mason Remey and those who followed him" [online at [uhj_mason_remey_followers](#)].



Comments

June 5. On this date in 1947, Shoghi Effendi wrote "The Challenging Requirements of the Present Hour," one of his "Letters to the American Bahá'í Community" included in *Citadel of Faith*, referring to "the immortal Woodrow Wilson"...

submitted 4 months ago by A35821363

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To her President, the immortal Woodrow Wilson, must be ascribed the unique honor, among the statesmen of any nation, whether of the East or of the West, of having voiced sentiments so akin to the principles animating the Cause of Bahá'u'lláh, and of having more than any other world leader, contributed to the creation of the League of Nations--achievements which the pen of the Center of God's Covenant acclaimed as signaling the dawn of the Most Great Peace, whose sun, according to that same pen, must needs arise as the direct consequence of the enforcement of the laws of the Dispensation of Bahá'u'lláh.

To the matchless position achieved by so preeminent a president of the American Union, in a former period, at so critical a juncture in international affairs, must now be added the splendid initiative taken, in recent years by the American government, culminating in the birth of the successor of that League in San Francisco, and the establishment of its permanent seat in the city of New York. Nor can the preponderating influence exerted by this nation in the councils of the world, the prodigious economic and political power that it

wields, the prestige it enjoys, the wealth of which it disposes, the idealism that animates its people, her magnificent contribution, as a result of her unparalleled productive power, for the relief of human suffering and the rehabilitation of peoples and nations, be overlooked in a survey of the position which she holds, and which distinguishes her from her sister nations in both the new and old worlds.

On March 16, 1925, Shoghi Effendi wrote "With regard to [Ex-President Wilson](#) and [Dr. Jordan](#), it seems fairly clear that both of these men were considerably influenced by the Bahá'í Teachings; but at the same time it is well to avoid making dogmatic statements that they 'got all their principles from Bahá'u'lláh', or the like, as we are not in a position to prove such statements, and to make claims which we cannot prove weakens instead of strengthening our position." [Wilsonian principles](#) were lauded by 'Abdu'l-Bahá and Shoghi Effendi. An avowed [foreign interventionist](#), [imperialist](#), and [Social Darwinist](#) who [spread racial segregation in the federal government](#), Wilson's legacy is still [defended by the Bahá'í Administrative Order](#).

[1471. President Wilson and Dr. Jordan](#)

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(From a letter written on behalf of Shoghi Effendi to an individual believer, March 16, 1925)

On September 22, 1912, during his tour of North America, 'Abdu'l-Bahá visited the home of [William Jennings Bryan](#) in Lincoln, Nebraska. [William Jennings Bryan](#) was not home at the time, however, as he was busy campaigning for [Woodrow Wilson](#) in whose administration he would serve as Secretary of State. 'Abdu'l-Bahá met his wife and daughter instead. [Reports of a Wilson-Bahá'í connection](#) began to circulate among American Bahá'ís during Wilson's term as President from 1913 to 1921.

On October 2, 1912, Mahmúd's Diary records "Among some of the prominent people visiting 'Abdu'l-Bahá was [the president of Stanford University](#) at Palo Alto. He was so attracted to the teachings that **he begged the Master to come to his university and speak.**"

On May 5, 1916, President Woodrow Wilson [sent a telegram](#) to the US National Bahá'í Convention expressing his "gratitude to all concerned." [Wilsonian principles](#) were lauded by 'Abdu'l-Bahá and Shoghi Effendi. An avowed [foreign interventionist](#), [imperialist](#), and [Social Darwinist](#) who [spread racial segregation in the federal government](#), Wilson's legacy is still [defended by the Bahá'í Administrative Order](#).

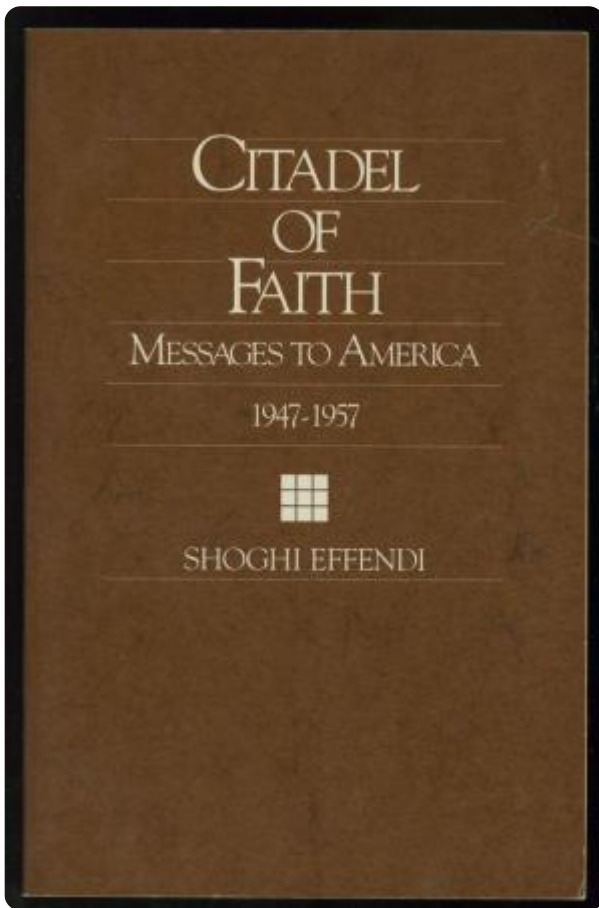
The White House, Washington, May 5, 1916. My dear Mr Hall, the telegram you sent me on behalf of Bahá'ís of America, assembled in annual convention, has given me the deepest gratification and I hope you will have an opportunity to express my gratitude to all concerned. Cordially and sincerely yours, /s/ Woodrow Wilson.

'Abdu'l-Bahá would later [praise President Woodrow Wilson](#)...

The President of the Republic, Dr. Wilson, is indeed serving the Kingdom of God for he is restless and strives day and night that the rights of all men may be preserved safe and secure, that even small nations, like greater ones, may dwell in peace and comfort, under the protection of Righteousness and Justice. This purpose is indeed a lofty one. I trust that the incomparable Providence will assist and confirm such souls under all conditions.

On December 25, 1938 Shoghi Effendi wrote a letter, later published as [The Advent of Divine Justice](#) addressed "to the beloved of God and the handmaids of the Merciful throughout the United States and Canada," describing the role of America in establishing the Most Great Peace. The work is divided into five parts. The [fifth section](#) provides some concluding remarks. Shoghi Effendi states that American Bahá'ís' faithfulness to the Bahá'í Faith has potentiated the United States to establish the Most Great Peace. Shoghi Effendi comments on contemporary events, lamenting America's move away from [Wilsonianism](#), "The ideals that fired the imagination of America's tragically unappreciated President, whose high endeavors, however much nullified by a visionless generation, 'Abdu'l-Bahá, through His own pen, acclaimed as signaling the dawn of the Most Great Peace, though now lying in the dust, bitterly reproach a heedless generation for having so cruelly abandoned them."

Wilson's legacy is still [defended by the Bahá'í Administrative Order](#).



Comments

June 5. On this date in 1954, Shoghi Effendi wrote "As you interest different ones in the Faith, you must be very cautious, and gradually lead them into the Light of Divine Guidance, especially the practices of Bahá'í living. Thus you should not be dogmatic about any of the secondary practices...."

submitted4 months agobyA35821363

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(From a letter dated 5 June 1954 written on behalf of Shoghi Effendi to an individual believer)



Comments

June 5. On this date in 1973, the Universal House of Justice established the International Teaching Centre, whose membership at the time was comprised of all the living Hands of the Cause of God and three Counsellors. Each of the current members of the UHJ previously served as a member of the ITC

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In 1951, Shoghi Effendi, as [Guardian](#), appointed members to the [International Bahá'í Council](#), naming [Mason Remey](#) as the [Council's](#) President and describing it as an embryonic international House of Justice.

When Shoghi Effendi died in 1957 without having appointed a successor [Guardian](#), as confirmed by a "[Unanimous Proclamation of the 27 Hands of the Cause of God](#)", the [Hands of the Cause of God](#) elected from among their own nine individuals who would serve as [Custodians](#) to help lead the transition of the [International Bahá'í Council](#), into the [Universal House of Justice](#).

In 1961 the [International Bahá'í Council](#) was changed to an elected body, with members of all National Spiritual Assemblies voting.

In 1963, the first [Universal House of Justice](#) was elected, and its [members](#) are elected every five years by members of each Bahá'í [National Spiritual Assembly](#) in the world. In practice,

the Bahá'í electoral system most closely resembles council democracy as it still exists in Cuba, wherein individuals elect Local Spiritual Assemblies, who then elect National Spiritual Assemblies, who then elect the Universal House of Justice. With no politicking or partisanship allowed, there is little turnover in leadership and Universal House of Justice members almost invariably serve until retirement or death. New members are currently generally elected from the appointed institutions of the Bahá'í administration, particularly the International Teaching Centre. In fact, all of the current members of the Universal House of Justice previously served as members of the International Teaching Centre. In council democracies, these career bureaucrats were known as the nomenklatura.

With the eventual passing of the individual Hands of the Cause of God appointed by Shoghi Effendi and without a Guardian to appoint additional Hands, the Universal House of Justice saw the need for developing an institution for the purpose of performing the Hands' function of protection and propagation of the Faith.

In 1968 the Continental Board of Counselors was formed. The Counselors appoint Auxiliaries collectively referred to as Auxiliary Boards in smaller regional areas, who in turn appoint their own Assistants to work in localities.

Auxiliary Board Members for Protection are charged with watching over the security of the Bahá'í Faith, and Auxiliary Board Members for Propagation are responsible for working with the grassroots on the global Plans established by the Universal House of Justice. Originally, members of the Auxiliary Boards were appointed by and served under the Hands of the Cause of God who directed their efforts worldwide. The first members of the Auxiliary Boards were appointed in 1954, and they were divided into five distinct geographical regions

In 1973 the administrative branch called the Institution of the Counselors was formed. Also in 1973, the International Teaching Centre was first formed by the Universal House of Justice, and originally consisted of the 17 Hands of the Cause still living at that time, plus three Counsellor members. The number of Counsellor members was raised to four in 1979, to seven in 1983, and finally to the current nine in 1988. The Counsellor members of the International Teaching Centre are appointed by the Universal House of Justice to five-year terms that begin shortly after the International Convention and election of the Universal House of Justice.



Comments

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submitted4 months agobyA35821363

June 5. On this date in 1993, [Gertrude Blum](#), named a Knight of Bahá'u'lláh for the Solomon Islands, died.

[Gertrude Blum](#) was born on December 9, 1909, to a Jewish family in New York City and converted to the Bahá'í Faith at the age of 19. Mrs. Blum and her husband, Alvin, were named Knights of Bahá'u'lláh for being the first Bahá'ís to settle in the Solomons in 1954, when they moved there along with their seven-year-old daughter Keithie.

[Gertrude Blum](#) was awarded the Member of the British Empire (MBE) medal by Queen Elizabeth II in 1989.

She was a member of the National Spiritual Assembly of the Bahá'ís of Australia and New Zealand, the first Regional Spiritual Assembly of the South Pacific, and the first National Assembly of the South West Pacific Ocean.

Alvin died in 1968. [Gertrude Blum](#) died on June 5, 1993, in the Solomon Islands.

In 2013, one of the Blums' daughter, [Keithie Blum Saunders](#), who has served as the United States Consular Agent to the Solomon Islands, published a book about her parents experiences titled *[Of Wars and Worship; The extraordinary story of Gertrude and Alvin Blum](#)*.

[An article in 2017](#) noted that Noah Jarrah, Keithie's grandson (the "4th generation connected to Solomon Islands") "was here visiting because of the 75th Commemoration of the Landing of the American troops on Guadalcanal leading to the retreat of the Japanese several months later. Keithie Saunders, Noah's grandmother, has been instrumental in planning the five day events for this occasion." At the time Noah Jarrah was [studying Aerospace](#) at the University of Maryland where he was also [an Air Force ROTC cadet](#).

Michael Day wrote [a review](#) of the book for [Baha'i Blog...](#)

Alvin Blum reached out and shook the hand of the Solomon Islander.

This simple act said it all about Alvin's very real belief in the oneness of humanity.

The everyday greeting of shaking hands was not practiced between Europeans and locals in the Solomons in the 1950s. There still existed an insidious "master-boy relationship" produced by colonialism.

But Alvin, like his wife Gertrude, was a true Baha'i and was having none of it.

Not only did Alvin shake the man's hand, but he invited him home for a meal where Gertrude's delicious stew and hot tea accompanied discussions of spiritual things in an atmosphere of love, laughter and equality.

"The news of this event soon spread through the village networks," writes Keithie Saunders in *Of Wars and Worship*, her emotionally gripping biography of her parents, who were named Knights of Baha'u'llah for introducing the Faith to the Solomon Islands.

The man Alvin greeted with a handshake, Bill Gina, became the first Baha'i in the Solomons.

As the book recounts, over the decades to come – in their everyday spontaneous acts of kindness as well as in their planned activities in business and for the Baha'i Faith – the Blums demonstrated their heartfelt commitment to the fundamental principle of Baha'u'llah, that all people are equal members of one human family.

With the assistance of professional writer Prue Rushton, Keithie Saunders has written a book that moves away from the standard biography of spiritual heroes.

Using the techniques of a novelist, she breathes life into the characters, surrounding the facts with the thoughts and feelings of the protagonists. Some of those thoughts and feelings come from the Blums themselves, some are clearly inferred and are added with literary licence to keep the story alive and moving.

Hollywood could not have thought up this story. A US military medic who had such traumatic experiences in the war torn Solomons' island of Guadalcanal in World War 2 that he never spoke about them returns to the island with his equally impressive wife to bring Baha'u'llah's message of world peace through world unity.

The author describes her parents and their lives in a frank manner, not hesitating to portray their difficulties and weaknesses as well as their strengths and triumphs.

In doing so, the couple emerge as very real people, not super humans, but as folk who conquered themselves and achieved superhuman results.

Coming from a Jewish background in the United States, the Blums first lived, taught and proclaimed their faith in the racially divided Southern States. The book has absorbing accounts of Jewish life in New York that reach back into the history of both Alvin and Gertrude's families. Disturbing as well as happy incidents are described.

We learn how Alvin (1912-68) and Gertrude (1909-1993) became Baha'is, how they served the Faith together, how they fell in love, and later how they married.

There is a lovely pen portrait of Mary Maxwell as a young woman long before she became Amatu'l-Baha Ruhiyyih Khanum, the wife of the Guardian: "she is the freest spirit Gertrude has encountered, untamed and untainted". Decades later, Ruhiyyih Khanum visited Gertrude in the Solomons.

For the Baha'is of New Zealand, now celebrating the centenary of their community, there is important historical information about the Baha'i activities of Alvin Blum when he was a medic stationed in Auckland in World War 2. He returned with Gertrude after the war had ended.

For Australian readers there is a funny anecdote about how Hand of the Cause Collis Featherstone, Mr Frank Khan (father of Dr Peter Khan) and Alvin Blum had to share the same room at a Baha'i conference because they were unable to afford individual accommodation. It had only one double bed. "Well here we are," he [Alvin] chuckles. "A Muslim, a Jew and a Christian all sharing a bed. If that is not the oneness of mankind what is?"

As a study of personalities the book is intriguing. Alvin is a dynamic, go-getter businessman always coming up with ideas and then putting them into practice. He is restless, full of energy. Gertrude on the other hand is ethereal and contemplative—and cautious in the practical matters of life.

Alvin and Gertrude could exasperate each other but there was no question that what they had in common was an unshakeable faith in the teachings of Baha'u'llah.

This combination of opposites, a living example of the Baha'i principle of unity in diversity, had a power that will humble most readers

As a businessman, Alvin dedicated himself to the development of the Solomons. He introduced into the country a taxi service, a "hometel", a dry cleaning business, a bakery, an ice cream and soft drink business. He was also a member of the Honiara Town Council, established the Chamber of Commerce and the Scout Movement.

His energy for new enterprises was astounding, his bravery incredible — he once rescued a shark attack victim amidst a sea of blood.

Gertrude helped establish the National Council of Women and the Red Cross Society, but her contributions were far more widespread at a personal and organisation level than that description can cover. Her services to the Faith in themselves were extraordinary. Mrs Blum was named a Member of the Order of the British Empire (MBE) in 1989. The Governor-General attended her funeral and throughout the islands there were memorial gatherings in her honour.

One of the most touching aspects of the book is the theme of the love and support of the head of the Faith, Shoghi Effendi, for their service.

There is a truly tear-jerking account of what happened when the Blums— with Gertrude particularly apprehensive—were about to sail to their pioneering post.

A friend on the wharf shouted out to Alvin, who then walked back down the gangplank to where he was handed a telegram, the words of which were to sustain the Blums forever and which today are emblazoned on Gertrude's resting place.

The cable contained these simple words:

"LOVING PRAYERS SURROUNDING YOU. SHOGHI."

OF WARS AND WORSHIP

THE EXTRAORDINARY STORY OF GERTRUDE AND ALVIN BLUM



KEITHIE SAUNDERS

Comments

June 6. On this date in 1874, Louis George Gregory, posthumously appointed a Hand of the Cause of God by Shoghi Effendi, was born in Charleston, South Carolina.

submitted4 months agobyA35821363

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Comments

June 6. On this date in 1892, the *Kitáb-i-'Ahd*, in which Bahá'u'lláh appoints 'Abdu'l-Bahá as his successor, is read to a large crowd in front of the Tomb of Bahá'u'lláh by Mirza Majdi'd-Din, the grandson of Bahá'u'lláh's only full brother Mírzá Músá and Bahá'u'lláh's scribe.

submitted 4 months ago by A35821363

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In the [Kitáb-i-'Ahd](#), Bahá'u'lláh refers to his eldest son 'Abdu'l-Bahá as *Ghusn-i-A'zam* (meaning "Mightiest Branch" or "Mightier Branch") and his second eldest son [Mírzá Muhammad 'Alí](#) as *Ghusn-i-Akbar* (meaning "Greatest Branch" or "Greater Branch").

Bahá'u'lláh designates his successor with the following verses:

The Will of the divine Testator is this: It is incumbent upon the [Aghsán](#), the [Afnán](#) and [My Kindred](#) to turn, one and all, their faces towards the Most Mighty Branch. Consider that which We have revealed in Our Most Holy Book: 'When the ocean of My presence hath ebbed and the Book of My Revelation is ended, turn your faces toward Him Whom God hath purposed, Who hath branched from this Ancient Root.' The object of this sacred verse is none other except the Most Mighty Branch ['Abdu'l-Bahá]. Thus have We graciously revealed unto you Our potent Will, and I am verily the Gracious, the All-Powerful. Verily God hath ordained the station of the Greater Branch [Muhammad 'Alí] to be beneath that of the Most Great Branch ['Abdu'l-Bahá]. He is in truth the Ordainer, the All-Wise. We have

chosen 'the Greater' after 'the Most Great', as decreed by Him Who is the All-Knowing, the All-Informed.

This translation of the *Kitáb-i-'Ahd* is based on a [solecism](#), however, as the terms *Akbar* and *A'zam* do not mean, respectively, 'Greater' and 'Most Great'. Not only do the two words derive from entirely separate [triconsonantal roots](#) (*Akbar* from *k-b-r* and *A'zam* from **-z-m*), but the [Arabic language](#) possesses the [elative](#), a stage of [gradation](#), with no clear distinction between the comparative and superlative.

Majdi'd-Dín was the son of Bahá'u'lláh's full brother [Áqáy-i-Kalím](#), also known as [Mírzá Musa](#). Majdi'd-Dín was married to Samadiyyih, Bahá'u'lláh's daughter from his second wife Fatimih Khanum, who Bahá'u'lláh titled Mahd-i-'Ulya. Both Majdi'd-Dín and Samadiyyih were eventually declared Covenant-breakers for supporting Mírzá Muhammad 'Alí.

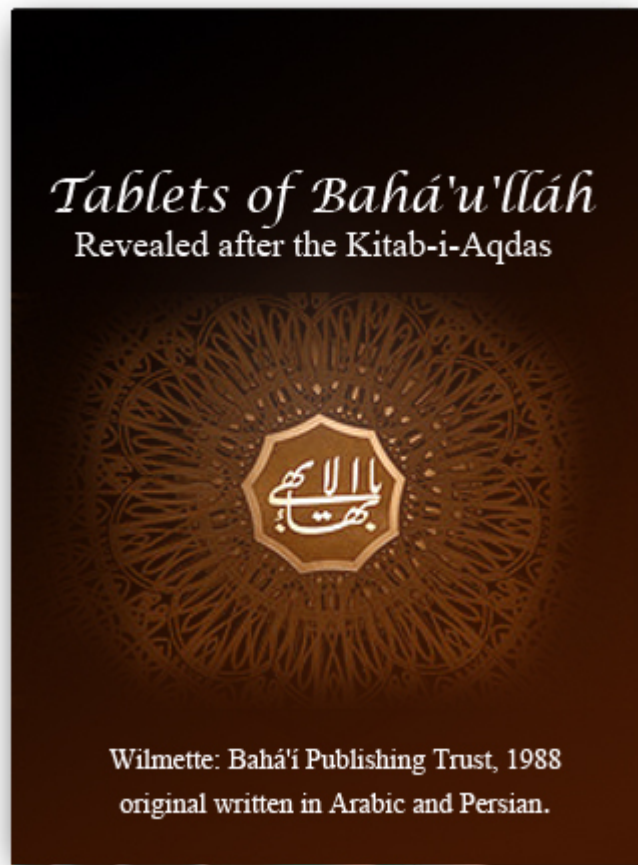
Mirza Majdi'd-Din for a time transcribed the [Tablets of Bahá'u'lláh](#), but later became "the most redoubtable adversary of 'Abdu'l-Bahá" by supporting Mírzá Muhammad 'Alí, the arch-breaker of the Covenant. Mirza Majdi'd-Din was the one who read the *Kitáb-i-'Ahd* in front of the family upon the death of Bahá'u'lláh.

[Archbreaker of Bahá'u'lláh's Covenant](#)

Announce to National Assemblies that Majdi'd-Din, the most redoubtable adversary of 'Abdu'l-Bahá, denounced by Him as the incarnation of Satan and who played a predominant part in kindling the hostility of 'Abdu'l-Hamid and Jamál Páshá, and who was the chief instigator of Covenant-breaking and archbreaker of Bahá'u'lláh's Covenant, and who above sixty years labored with fiendish ingenuity and guile to undermine its foundations, **miserably perished struck with paralysis affecting his limbs and tongue. Dispensation of Providence prolonged the span of his infamous life to a hundred years**, enabling him to witness the extinction of his cherished hopes and the disintegration with dramatic rapidity of the infernal crew he unceasingly incited and zealously directed, and the triumphant progress and glorious termination of 'Abdu'l-Bahá's thirty-year ministry as well as evidences of the rise and establishment in all continents of the globe of the administrative order, child of the divinely-appointed Covenant and harbinger of the world-encircling order.

--Shoghi

[Cablegram, June 3, 1955]



Comments

June 6. On this date in 1941, Shoghi Effendi wrote "The responsibility of young believers is very great... the world which lies ahead of them -- as promised by Bahá'u'lláh -- will be a world chastened by its sufferings..."

submitted4 months agobyA35821363

June 6. On this date in 1941, Shoghi Effendi [wrote](#) "The responsibility of young believers is very great, as they must not only fit themselves to inherit the work of the older Bahá'ís and carry on the affairs of the Cause in general, but the world which lies ahead of them -- as promised by Bahá'u'lláh -- will be a world chastened by its sufferings, ready to listen to His Divine Message at last, and consequently a very high character will be expected of the exponents of such a religion. To deepen their knowledge, to perfect themselves in the Bahá'í standards of virtue and upright conduct, should be the paramount duty of every young Bahá'í.

[2268](#). The responsibility of young believers is very great, as they must not only fit themselves to inherit the work of the older Bahá'ís and carry on the affairs of the Cause in general, but the world which lies ahead of them -- as promised by Bahá'u'lláh -- will be a world chastened by its sufferings, ready to listen to His Divine Message at last, and consequently a very high character will be expected of the exponents of such a religion. To deepen their knowledge, to perfect themselves in the Bahá'í standards of virtue and upright conduct, should be the paramount duty of every young Bahá'í.

(6 June 1941 to the Bahá'í Youth of Bombay, India)



Comments

June 6. On this date in 2013, the UHJ wrote concerning the number of texts written by the Báb, Bahá'u'lláh, 'Abdu'l-Bahá, and Shoghi Effendi, noting "A fraction of the total numbers of unique works have been published in the original languages or translated into Western languages."

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June 6. On this date in 2013, the Universal House of Justice sent [an email](#) to an individual believer concerning the number of texts written by the Báb, Bahá'u'lláh, 'Abdu'l-Bahá, and Shoghi Effendi, noting "A fraction of the total numbers of unique works have been published in the original languages or translated into Western languages."

The [Kitáb-i-Aqdas](#), the central book of the Bahá'í Faith written by Bahá'u'lláh, was only officially translated into English in 1992, by which time [other translations](#), such as one by the [Royal Asiatic Society](#), were becoming increasingly available through dissemination via the internet. My personal opinion is that the material in the [Kitáb-i-Aqdas](#) is so objectionable that the Bahá'í authorities wished to shield Western believers from its contents, as they do from Bahá'u'lláh's other works by not providing translations.

The Universal House of Justice

Department of the Secretariat

Transmitted by email

6 June 2013

Dear Bahá'í Friend,

Your email letter dated 3 April 2013 requesting statistics concerning the Sacred Texts has been received at the Bahá'í World Centre and forwarded to the Research Department for study. That Department notes that the collection and collation of the Sacred Writings is an ongoing process, and the numbers are continually being revised. The estimates of the numbers of unique works can be given as follows:

For Bahá'u'lláh, nearly 20,000 unique works have been identified. Most of these Writings have been collected; however, 865 are known to have been revealed, but the texts are not available. Close to 15,000 of the collected works have been authenticated by the Archives Office to date.

For the Báb, over 2,000 unique works have been identified. Most of these Writings have been collected; however, 74 are known to have been revealed, but the texts are not available. Nearly 1,600 of the collected works have been authenticated.

For 'Abdu'l-Bahá, over 30,000 unique works have been identified. All of these Writings have been collected and over 27,000 of them have been authenticated.

For Shoghi Effendi, over 22,000 unique works have been identified. All of these documents have been collected and the majority of them have been authenticated.

It is estimated that approximately ten per cent of the documents described above are in photocopied form. A fraction of the total numbers of unique works have been published in the original languages or translated into Western languages. However, citing exact numbers would be misleading since much of the unpublished and untranslated material consists of day-to-day correspondence and personal guidance and encouragement, which is less likely to be of general interest. The World Centre is actively pursuing a publication programme for the as yet unpublished major works of the Central Figures of the Faith and Shoghi Effendi.

With loving Bahá'í greetings,

Department of the Secretariat



Comments

June 7. On this date in 1924, Shoghi Effendi wrote "...in the time of election, the friends should be in the mood of prayer, disinterestedness and detachment from worldly motives. Then they will be inspired to elect the proper members to the assemblies."

submitted 4 months ago by A35821363

June 7. On this date in 1924, Shoghi Effendi [wrote](#) "...in the time of election, the friends should be in the mood of prayer, disinterestedness and detachment from worldly motives. Then they will be inspired to elect the proper members to the assemblies."

[39. Prayer and Reflection Before Voting](#)

"...the elector ... is called upon to vote for none but those whom prayer and reflection have inspired him to uphold. Moreover, the practice of nomination, so detrimental to the atmosphere of a silent and prayerful election, is viewed with mistrust, inasmuch as it gives the right ... to deny that God-given right of every elector to vote only in favour of those who he is conscientiously convinced are the most worthy candidates."

(From a letter written on behalf of Shoghi Effendi to the National Spiritual Assembly of the United States and Canada, May 27, 1927: Bahá'í Administration, p. 136)

"...in the time of election, the friends should be in the mood of prayer, disinterestedness and detachment from worldly motives. Then they will be inspired to elect the proper members to the assemblies."

(From a letter written on behalf of Shoghi Effendi to an individual believer, June 7, 1924)



Comments

June 7. On this date in 1939, Shoghi Effendi stated "there is as yet no such thing as a Bahá'í curriculum" adding in the future one would be "enforced as such throughout the Bahá'í world." The Ruhi Institute has become "the core of Bahá'í community life worldwide as the outcome of a process"

submitted4 months agobyA35821363

June 7. On this date in 1939, Shoghi Effendi [stated in a letter](#) "there is as yet no such thing as a Bahá'í curriculum" adding in the future one would be "enforced as such throughout the Bahá'í world." [According to one researcher](#), David A. Palmer, the [Ruhi Institute](#) has become "the core of Bahá'í community life worldwide as the outcome of a process that has sought to nurture the spiritual life of individuals and families and to establish social foundations for the vision and practice of religious world citizenship."

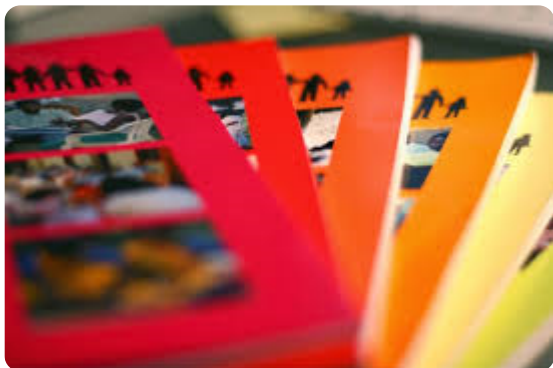
[715. There is No Bahá'í Curriculum as Yet](#)

"...**there is as yet no such thing as a Bahá'í curriculum**, and there are no Bahá'í publications exclusively devoted to this subject, since the teachings of Bahá'u'lláh and Abdu'l-Bahá do not present a definite and detailed educational system, but simply offer certain basic principles and set forth a number of teaching ideals that should guide future Bahá'í educationalists in their efforts to formulate an adequate teaching curriculum which would be in full harmony with the spirit of the Bahá'í Teachings, and would thus meet the requirements and needs of the modern age.

"These basic principles are available in the sacred writings of the Cause, and should be carefully studied, and gradually incorporated in various college and University programmes. **But the task of formulating a system of education which would be officially**

recognized by the Cause, and enforced as such throughout the Bahá'í world, is one which the present-day generation of believers cannot obviously undertake, and which has to be gradually accomplished by Bahá'í scholars and educationalists of the future."

(From a letter written on behalf of Shoghi Effendi to an individual believer, June 7, 1939)



Comments

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submitted4 months agobyA35821363

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In 1951, Shoghi Effendi, as [Guardian](#), appointed members to the [International Bahá'í Council](#), naming [Mason Remey](#) as the [Council's](#) President and describing it as an embryonic international House of Justice.

When Shoghi Effendi passed away in 1957 without having appointed a successor [Guardian](#), as confirmed by a "[Unanimous Proclamation of the 27 Hands of the Cause of God](#)", the [Hands of the Cause of God](#) elected from among their own nine individuals who would serve as [Custodians](#) to help lead the transition of the [International Bahá'í Council](#), into the [Universal House of Justice](#).

In 1961 the [International Bahá'í Council](#) was changed to an elected body, with members of all National Spiritual Assemblies voting.

In 1963, the first [Universal House of Justice](#) was elected, and its [members](#) are elected every five years by members of each Bahá'í [National Spiritual Assembly](#) in the world. In practice, the [Bahá'í electoral system](#) most closely resembles [council democracy](#) as it still exists in Cuba, wherein individuals elect [Local Spiritual Assemblies](#), who then elect [National Spiritual Assemblies](#), who then elect the [Universal House of Justice](#). With no politicking or partisanship allowed, there is [little turnover in leadership](#) and [Universal House of Justice members](#) almost invariably serve until retirement or death. [New members](#) are currently generally elected from the [appointed institutions of the Bahá'í administration](#), particularly the [International Teaching Centre](#). In fact, [all of the current members of the Universal House of](#)

Justice previously served as members of the [International Teaching Centre](#). In council democracies, these career [bureaucrats](#) were known as the [nomenklatura](#).

With the eventual passing of the individual [Hands of the Cause of God](#) appointed by Shoghi Effendi and without a [Guardian](#) to appoint additional [Hands](#), the [Universal House of Justice](#) saw the need for developing an institution for the purpose of performing the [Hands'](#) function of protection and propagation of the Faith.

In 1968 the [Continental Board of Counselors](#) was formed. The [Counselors](#) appoint [Auxiliaries](#) collectively referred to as [Auxiliary Boards](#) in smaller regional areas, who in turn appoint their own [Assistants](#) to work in localities.

[Auxiliary Board](#) Members for Protection are charged with watching over the security of the Bahá'í Faith, and [Auxiliary Board](#) Members for Propagation are responsible for working with the grassroots on the global [Plans](#) established by the [Universal House of Justice](#). Originally, members of the [Auxiliary Boards](#) were appointed by and served under the [Hands of the Cause of God](#) who directed their efforts worldwide. The first members of the [Auxiliary Boards](#) were appointed in 1954, and they were divided into five distinct geographical regions

In 1973 the administrative branch called the [Institution of the Counselors](#) was formed. Also in 1973, the [International Teaching Centre](#) was first formed by the [Universal House of Justice](#), and originally consisted of the 17 [Hands of the Cause](#) still living at that time, plus three [Counsellor](#) members. The number of [Counsellor](#) members was raised to four in 1979, to seven in 1983, and finally to the current nine in 1988. The [Counsellor](#) members of the [International Teaching Centre](#) are appointed by the [Universal House of Justice](#) to five-year terms that begin shortly after the [International Convention](#) and election of the [Universal House of Justice](#).



Comments

June 7. On this date in 1972, the UHJ announced its decision to build the Seat of the Universal House of Justice. It was completed in 1982 during the second stage of building on the Arc, and occupied in 1983.

submitted 4 months ago by A35821363

June 7. On this date in 1972, the Universal House of Justice announced its decision to build the [Seat of the Universal House of Justice](#). The architect was [Hossein Amanat](#), brother of [Abbas Amanat](#), Professor of History & International Studies at Yale University who is a former Bahá'í. It was completed in 1982 during the second stage of building on the [Arc](#), and occupied in 1983.

Announcement of the Decision to Build the [Seat of the Universal House of Justice](#)

7 June 1972

To: All National Spiritual Assemblies

Dear Bahá'í Friends,

With great joy we send you the following message, couched in cable form, and ask you to share it with all the friends in your jurisdiction. The text has been cabled to "[Bahá'í News](#)" for publication in its next issue.

Joyfully inform Bahá'í world range and acceleration growth Cause Bahá'u'lláh local national levels and resultant expansion activities [World Center](#) impel us now announce ere completion [Nine Year Plan](#) decision initiate procedure select architect design building for [seat Universal House of Justice](#) envisaged beloved Guardian on far flung arc heart Mount Carmel centering spot consecrated resting places sister brother mother beloved Master. Construction this center legislation God's world redeeming [Order](#) will constitute first major

step development area surrounding Holy Shrine since completion International Archives Building. Moved pay tribute express heartfelt gratitude outstanding services Robert McLaughlin in preparation for this historic undertaking. Fervently praying project now initiated may during years immediately ahead progress uninterruptedly speedily attain majestic consummation.

With loving Bahá'í greetings,

The Universal House of Justice



Comments

June 7. On this date in 1974, the UHJ quoted Shoghi Effendi as saying he "thinks it would be wiser for the Bahá'ís to use the Meditations given by Bahá'u'lláh, and not any set form of meditation recommended by someone else."

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[1487. Wiser to Use Meditations Given by Bahá'u'lláh--Not Set Form Recommended by Someone Else](#)

"As to your question about prayer and whether it is necessary to recite the prayers of only the Central Figures of our Faith, we have been asked to quote here the following two excerpts on this subject, from letters written by Shoghi Effendi's secretary on his behalf:

'...as the Cause embraces members of all races and religions we should be careful not to introduce into it the customs of our previous beliefs. Bahá'u'lláh has given us the obligatory prayers, also prayers before sleeping, for travellers, etc. We should not introduce a new set of prayers He has not specified, when He has given us already so many, for so many occasions.'

'He thinks it would be wiser for the Bahá'ís to use the Meditations given by Bahá'u'lláh, and not any set form of meditation recommended by someone else; but the believers must be left free in these details and allowed to have personal latitude in finding their own level of communion with God.'

"As to the reading of prayers or selections from the Sacred Writings of other religions: Such readings are permissible, and indeed from time to time are included in the devotional programmes of Bahá'í Houses of Worship, demonstrating thereby the universality of our Faith."

(From a letter written on behalf of the Universal House of Justice to an individual believer, June 7, 1974)



Comments

June 7. On this date in 1974, the UHJ quoted Shoghi Effendi as saying "it is often very hard to accept this fact and put up with it, but the fact remains that a person may believe in and love the Cause--even to being ready to die for it--and yet not have a good personal character, or possess"

submitted4 months agobyA35821363

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[264. Signature on Card is to Satisfy Administrative Requirements--There is a Difference Between Character and Faith](#)

"You have asked if the mere declaration of faith by a newcomer suffices to recognize him as a Bahá'í, and whether living the Bahá'í life should not be regarded as the basis of admission into the Faith. You should bear in mind that the signature on a card, in the sense that it represents a record of the date of the declaration and data about the declarant, is to satisfy administrative requirements enabling the enrollment of the new believer in the community. The deeper implications of the act of declaration of faith are between the individual and God. Shoghi Effendi has made several statements on this important subject, and we have been asked to share with you the following two excerpts from letters written on his behalf to individual believers:

'There is a difference between character and faith; it is often very hard to accept this fact and put up with it, but the fact remains that a person may believe in and love the Cause--even to being ready to die for it--and yet not have a good personal character, or possess traits at variance with the teachings. We should try to change, to let the Power of God help recreate us and make us true Bahá'ís in deed as well as in belief. But sometimes the process is slow, sometimes it never happens because the individual does not try hard enough. But these things cause us suffering and are a test to us in our fellow-believers, most especially if we love them and have been their teacher!'

'The process of becoming a Bahá'í is necessarily slow and gradual. The essential is not that the beginner should have a full and detailed knowledge of the Cause, a thing which is obviously impossible in the vast majority of cases, but that he should, by an act of his own will, be willing to uphold and follow the truth and guidance set forth in the Teachings, and thus open his heart and mind to the reality of the Manifestation.'"

(From a letter written on behalf of the Universal House of Justice to an individual believer, June 7, 1974: Bahá'í News of India, p. 2, July/August, 1974)



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[illegible]

Page 130

June 7. On this date in 1999, the Jerusalem Post carried a story titled "Bahá'í Studies chair dedicated in Jerusalem," mentioning "Prof. Moshe Sharon, the first incumbent of the world's first academic chair in Bahá'í studies."

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[Bahá'í Studies chair dedicated in Jerusalem](#)

[Editor's Note: The following story is reprinted from the Jerusalem Post, one of Israel's largest English-language newspapers. The dedication of a Bahá'í Chair at one of Israel's top universities brings to three the number of Bahá'í academic chairs in the world. The other two are at the University of Maryland in the United States and the University of Indore in India.]

JERUSALEM (June 7) - [Prof. Moshe Sharon](#), the first incumbent of the world's first academic chair in Bahá'í studies [in Israel], said yesterday that the post was being set up at Hebrew University of Jerusalem with the aim of doing away with "tremendous ignorance" concerning Bahá'í.

The chair, funded by an anonymous donor, is to be dedicated today. "People think it is a Moslem sect. The truth is that it is a new world religion," Sharon said.

He added that before he began his research in the field, the last academic work on Bahá'í had been done 80 years ago. It is a fascinating faith, he said, with great intellectual wealth. There are over 100,000 documents, enough to provide work for researchers for a century, he added.

Noting that Bahá'í has spread rapidly throughout the world, including Asia and Africa, he described it as the perfect faith for the modern person, with its insistence upon complete equality between races and between sexes.

The Bahá'í faith's origins were in Persia, where, in 1844, a young man named Ali Muhammad Shirazi, known as the Báb, began to attract followers to a new religious idea. He was deemed a heretic by the Moslem religious authorities and a rebellious leader by the Persian government, which executed him in 1850.

Among the Báb's followers was Mirza Hussein Ali Nuri, later called Bahá'u'lláh, who in 1863 announced that he was the expected prophet whose coming had been foretold by the Bab. He developed the movement, which had been persecuted in Persia, and authored its holy writings. Bahá'u'lláh was banished from Persia and later from Iraq and other places, arriving in 1868 in Acre as a prisoner of the Ottoman government. He died and was buried there in 1892.

Today the Bahá'í world center is in Haifa and the faith has shrines in Haifa and Acre. There are an estimated six million followers around the world, only a handful of them in Israel.

By Haim Shapiro. Copyright 1999 *The Jerusalem Post*. Reprinted by permission.

[Moshe Sharon](#) was born in Haifa in 1937. He joined the faculty of Hebrew University of Jerusalem in 1965 and would go on to earn a Ph.D. at the same institution in 1971. He served as an Arab Affairs adviser to Prime Minister [Menachem Begin](#) and served in the Ministry of Defense, during which took part in the negotiations for peace with Egypt. Sharon established the Centre of Jewish Studies at the University of the Witwatersrand, which he directed while serving as director of the [World Zionist Organization](#) branch in Johannesburg. In 1999 he was appointed to the chair of Bahá'í Studies at Hebrew University. Sharon serves as a policy expert for the Ariel Center for Policy Research. He and his wife, Judy, have six children.

[Moshe Sharon](#) has written about early Islamic history and the development of Shia Islam. He is a specialist in Arabic epigraphy and papyrology, with his opus being *Corpus Inscriptionum Arabicarum Palaestinae*. In 2005 he published the first translation into Hebrew of the [Kitáb-i-Aqdas](#) and included a study of the history and theology of the religion.

Frequently interviewed by Israeli media, he has been called "[Israel's greatest Middle East scholar](#)." Among his political views is that there is "[no possibility of peace between Israel and the Palestinians whatsoever, for ever](#)" and that peace agreements with Arabs are

"pieces of paper, parts of tactics, strategies...with no meaning." Moshe Sharon opposed the Oslo peace accords and believes the dismantling the Israeli settlements, which he terms "expulsions," serve to "increase the appetite of the other side and only achieve the killing of Jews." He [blames](#) the Bosnians' being Muslim for the Yugoslav conflict of the 1990's and argues that ["The only way to avoid military confrontation with Iran is to leave this military confrontation to powers bigger than Israel."](#)

In the Israeli documentary film "Bahais in My Backyard," during an interview, [Moshe Sharon denies the existence of Bahá'u'lláh's descendants](#) in Israel. Despite Sharon's denial of the existence of such relatives, they do exist, and [one of Bahá'u'lláh's great-granddaughters, Nigar Bahai Amsalem, is featured in the film](#). The denial of these descendants, no less by a purported academic who is "Chair of Bahá'í Studies" at arguably Israel's best university, is curious.

[Moshe Sharon](#) has close connections with the Bahá'í Administrative Order. For example, in December 2000, Moshe Sharon and [Hossain Danesh](#), the Rector of the now-defunct [Landegg Academy](#), a Bahá'í-sponsored institution of higher education in Switzerland, co-convened the First International Conference on Modern Religions and Religious Movements in Judaism, Christianity and Islam, and the Babi and Baha'i Faiths at Hebrew University. The conference was covered in a Bahá'í World News Service [article](#).

[Baha'i Chair at Hebrew University hosts conference on modern religions](#)

JERUSALEM — Some 54 scholars of religion -- Jewish, Muslim, Christian, Mormon and Baha'i-- gathered in December at the Hebrew University to discuss the impact of modernism on their traditions. The conference, co-sponsored by the Chair in Baha'i Studies at the Hebrew University's Faculty of Humanities and [Landegg Academy](#), has advanced Baha'i studies as an independent field of academic study and enriched the dialogue on the core values common to the monotheistic faiths.

The First International Conference on Modern Religions and Religious Movements in Judaism, Christianity and Islam, and the Babi and Baha'i Faiths, was held from 17 to 21 December 2000 and focused on common approaches within Judaism, Christianity, Islam and the Baha'i Faith toward the philosophical, social and psychological challenges of modernity.

"Religious studies often deal with the origins or history of religions. For example we study the origins of Islam or medieval Judaism," said [Yair Zakovitch](#), Dean of the Hebrew University's Faculty of Humanities. "But the study of religion in modern times is so relevant, so

important to the lives of people. It was very significant that these scholars, despite the delicate political situation, were able to gather in Jerusalem to discuss their commonalities and appreciate their differences. People are generally suspicious, and the walls of suspicion collapsed."

The President of the Hebrew University, [Menachem Magidor](#), described to the conference participants his vision of making the Hebrew University into a preeminent center for the study of religion, with research centers devoted to each of the monotheistic faiths. "The Chair in Baha'i Studies is the first link in this chain," he said.

[Moshe Sharon](#), the holder of the Chair in Baha'i Studies and co-convenor of the conference, said that the field of Baha'i studies is emerging as an independent area of academic inquiry and that this was the first conference convened by a major international university for the study of the Baha'i Faith and its relationship to its sister faiths.

"Through this conference," said [Dr. Sharon](#), "the Hebrew University has declared its interest in Baha'i studies and its recognition of the importance of this field alongside Jewish, Christian and Islamic studies."

The other co-convenor of the conference was [Hossain Danesh](#), the Rector of [Landegg Academy](#), a Baha'i-sponsored institution of higher education in Switzerland.

"The conference focused on fundamental issues that are common to religions, held in a city and at a time when religious conflict in political terms was considerable," [Dr. Danesh](#) said.

In his keynote address [Dr. Danesh](#) reviewed the common elements of the monotheistic religions that have made them cornerstones of civilizations, as well as some of the teachings and principles of the Baha'i Faith that address challenges unique to the modern age. He presented [President Magidor](#) with a volume of fine pen and ink drawings of Baha'i holy places in the Old City of Acre by the Persian architect and draftsman [Hushang Seyhoun](#).

Other presentations and panel discussions were grouped around themes such as "Religion in Modern Times: Philosophical, Social and Psychological Reflections," "Mysticism and Messianism," "Eschatology and Ethics," "Tradition, Renewal and Reform," and "Religion and the Realm of Science." Most of the panelists spoke on aspects of Judaism or the Baha'i Faith, but there were also contributions on Sufism, the Wahhabi movement, modern Islam, and Mormonism.

The participants came mainly from the United States and Israel, but also from Canada, Denmark, Russia, South Africa, Sweden, Switzerland, Thailand, and the United Kingdom. [Prof. Degui Cai](#) from China's Shandong University gave a presentation on the fundamental principles of the Baha'i Faith and their relevance to Chinese society.

The final panel discussion, on "Contemporary Meeting of Ultimate Differences," featured presentations about African Christians in Israel and about the Baha'i Faith, Christianity and indigenous religions in the Pacific islands. The panel closed with a presentation by [Dr. Amnon Netzer](#) of the Hebrew University on "The Jews and the Baha'i Faith." A Jew of Iranian background, [Prof. Netzer](#) spoke about the conditions that led as many as ten percent of Iran's Jews to convert to the Baha'i Faith.

"The courteous talk, in which [Dr. Netzer](#) showed great respect for those who converted, created an atmosphere of interfaith reconciliation for the audience, which included several Israeli Jews with Baha'i relatives," said [Robert Stockman](#), Coordinator of the Institute for Baha'i Studies in Wilmette, Illinois.

Another significant element of the conference was the participation of many young scholars alongside well-known and outstanding professors and scholars in the field of religious studies.

"The juxtaposition of youth and experience was very insightful and promising for the future of religious studies. It demonstrated that there are fine minds coming up, and this augurs well for the emergence of new insights into the role of religion in the development of civilization," said [Dr. Danesh](#) said.

The conference also featured a number of cultural activities. The opening day closed with a program of classical music by the King David String Ensemble, one of the foremost chamber music groups in Israel. Among the selections they performed was a piece well known to Baha'is, "Dastam Bigir Abdu'l-Baha," which the composer had arranged especially for the occasion.

[Kiu Haghighi](#), a Persian Baha'i and master of the santour, closed the conference with a virtuoso performance of an original piece he composed for the event.

On the final day of the conference, 21 December, the participants made a special trip to the [Baha'i World Center](#) in Haifa and Acre. They visited the Shrine of the Bab and toured the nearly completed garden terraces stretching above and below the Shrine on the slopes

of Mount Carmel. After a luncheon at the Seat of the Universal House of Justice, they visited the Shrine of Baha'u'llah and the Baha'i holy places in Acre.

A compilation of articles based on the proceedings of the conference will be published during the coming year, and many of the papers will be made available through the [Landegg Academy](http://www.landegg.org) Web site, www.landegg.org.

The Hebrew University and [Landegg Academy](http://www.landegg.org) have agreed to sponsor annual conferences of this nature, with the venue alternating between Jerusalem and the Landegg campus in Wienacht, Switzerland. The overarching theme of this series of conferences will be "Religion and Science." The next conference is planned for late January 2002 at Landegg.

The Chair in Baha'i Studies at the Hebrew University was established in 1999 as the first academic chair in the world devoted to the study of the Baha'i Faith. Other academic centers and programs, most notably the Baha'i Chair for World Peace at the University of Maryland's Center for International Development and Conflict Management, have been established to study Baha'i perspectives on and contributions to other academic disciplines.

"The systematic study of Baha'i religion, history and literature was introduced into the Hebrew University in the 1990s," wrote Prof. Sharon in the published proceedings of the dedication ceremonies for the Baha'i Chair, held at Mount Scopus and at the [Baha'i World Center](#) in Haifa in June 1999.

"The magnitude of the material involved, and the vast scope of research which has already been done in the field persuaded the University of the necessity of creating a proper framework for research and teaching designed to accommodate the future development of the field within the academic vision of the University of forming a cluster of research centers dedicated to the study of the major religions of the world."



Comments

June 8. On this date in 1929, Shoghi Effendi announced Yunis Khán Afrukhtih "is proceeding to Europe in order to visit the Bahá'í centres." His "Khatirát-i-Nuh-Saliy-i-'Akká" was published in 1952 on the instructions of Shoghi Effendi, and has been described as "pre-eminent among those works ..."

submitted 4 months ago by A35821363

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[8 June 1929](#)

The beloved of the Lord and the handmaids of the Merciful throughout Europe. Dearly-beloved friends:

Dr. Yunis Khán Afrukhtih, an outstanding figure in the teaching and administrative activities of the believers in Persia, is proceeding to Europe in order to visit the Bahá'í centres and reinforce the bonds of Bahá'í fellowship that unite the East with the West. His mature experience, his wide knowledge of the state of affairs in Persia, his exemplary loyalty and devotion to the Cause, his ability and character eminently qualify him to undertake such a noble task, and I feel confident that his prolonged stay amongst you will prove of the utmost benefit to the interests of our beloved Cause.

I urge every individual believer, and particularly every local Assembly, to endeavour to get into close touch with him, to obtain an insight into the material and spiritual conditions now prevailing in Persia and to seek a clearer understanding of the animating purpose, the distinguishing features and the moving history of the Revelation of Bahá'u'lláh.

May his deliberations and intimate companionship with you serve to draw closer the ties that bind the Eastern and Western sections of the Bahá'í World and prepare the way for the ultimate formation of that international body that must guard the unity, and reinforce the strength of the Bahá'í Faith.

Your true brother,

Shoghi



Comments

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submitted 4 months ago by A35821363

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The Guardian was most happy to hear of the excellent work some of the Bahá'ís are doing with the Eskimos and the Indians, and considers their spirit most exemplary. They are rendering a far greater service than they, themselves, are aware of, the fruits of which will be seen, not only in Canada, but because of their repercussions, in other countries where primitive populations must be taught.

(From a letter dated 8 June 1952 written on behalf of Shoghi Effendi to the National Spiritual Assembly of Canada)

In 1912, during his visit to Montreal, 'Abdu'l-Bahá gave his [talk discussing his views on native cultures, Africans, indigenous North Americans and pre-Columbian America](#):

Nature is the material world. When we look upon it, we see that it is dark and imperfect. For instance, if we allow a piece of land to remain in its natural condition, we will find it covered with thorns and thistles; useless weeds and wild vegetation will flourish upon it, and it will become like a jungle. The trees will be fruitless, lacking beauty and symmetry; wild animals, noxious insects and reptiles will abound in its dark recesses. This is the incompleteness and imperfection of the world of nature. To change these conditions, we

must clear the ground and cultivate it so that flowers may grow instead of thorns and weeds—that is to say, we must illumine the dark world of nature. In their primal natural state, the forests are dim, gloomy, impenetrable. Man opens them to the light, clears away the tangled underbrush and plants fruitful trees. Soon the wild woodlands and jungle are changed into productive orchards and beautiful gardens; order has replaced chaos; the dark realm of nature has become illumined and brightened by cultivation.

If man himself is left in his natural state, he will become lower than the animal and continue to grow more ignorant and imperfect. **The savage tribes of central Africa are evidences of this. Left in their natural condition, they have sunk to the lowest depths and degrees of barbarism, dimly groping in a world of mental and moral obscurity. If we wish to illumine this dark plane of human existence, we must bring man forth from the hopeless captivity of nature, educate him and show him the pathway of light and knowledge, until, uplifted from his condition of ignorance, he becomes wise and knowing; no longer savage and revengeful, he becomes civilized and kind; once evil and sinister, he is endowed with the attributes of heaven. But left in his natural condition without education and training, it is certain that he will become more depraved and vicious than the animal, even to the extreme degree witnessed among African tribes who practice cannibalism. It is evident, therefore, that the world of nature is incomplete, imperfect until awakened and illumined by the light and stimulus of education.**

In these days there are new schools of philosophy blindly claiming that the world of nature is perfect. If this is true, why are children trained and educated in schools, and what is the need of extended courses in sciences, arts and letters in colleges and universities? What would be the result if humanity were left in its natural condition without education or training? All scientific discoveries and attainments are the outcomes of knowledge and education. The telegraph, phonograph, telephone were latent and potential in the world of nature but would never have come forth into the realm of visibility unless man through education had penetrated and discovered the laws which control them. All the marvelous developments and miracles of what we call civilization would have remained hidden, unknown and, so to speak, nonexistent, if man had remained in his natural condition, deprived of the bounties, blessings and benefits of education and mental culture. The intrinsic difference between the ignorant man and the astute philosopher is that the former has not been lifted out of his natural condition, while the latter has undergone systematic training and education in schools and colleges until his mind has awakened and

unfolded to higher realms of thought and perception; otherwise, both are human and natural.

God has sent forth the Prophets for the purpose of quickening the soul of man into higher and divine recognitions. He has revealed the heavenly Books for this great purpose. For this the breaths of the Holy Spirit have been wafted through the gardens of human hearts, the doors of the divine Kingdom opened to mankind and the invisible inspirations sent forth from on high. This divine and ideal power has been bestowed upon man in order that he may purify himself from the imperfections of nature and uplift his soul to the realm of might and power. God has purposed that the darkness of the world of nature shall be dispelled and the imperfect attributes of the natal self be effaced in the effulgent reflection of the Sun of Truth. The mission of the Prophets of God has been to train the souls of humanity and free them from the thralldom of natural instincts and physical tendencies. They are like unto Gardeners, and the world of humanity is the field of Their cultivation, the wilderness and untrained jungle growth wherein They proceed to labor. They cause the crooked branches to become straightened, the fruitless trees to become fruitful, and gradually transform this great wild, uncultivated field into a beautiful orchard producing wonderful abundance and outcome.

If the world of nature were perfect and complete in itself, there would be no need of such training and cultivation in the human world—no need of teachers, schools and universities, arts and crafts. The revelations of the Prophets of God would not have been necessary, and the heavenly Books would have been superfluous. If the world of nature were perfect and sufficient for mankind, we would have no need of God and our belief in Him. Therefore, the bestowal of all these great helps and accessories to the attainment of divine life is because the world of nature is incomplete and imperfect. **Consider this Canadian country during the early history of Montreal when the land was in its wild, uncultivated and natural condition. The soil was unproductive, rocky and almost uninhabitable—vast forests stretching in every direction. What invisible power caused this great metropolis to spring up amid such savage and forbidding conditions? It was the human mind. Therefore, nature and the effect of nature's laws were imperfect. The mind of man remedied and removed this imperfect condition, until now we behold a great city instead of a savage unbroken wilderness. Before the coming of Columbus America itself was a wild, uncultivated expanse of primeval forest, mountains and rivers—a very world of nature. Now it has become the world of man. It was dark, forbidding and savage; now it has become illumined with a great civilization and prosperity. Instead of forests, we behold productive farms, beautiful gardens and**

prolific orchards. Instead of thorns and useless vegetation, we find flowers, domestic animals and fields awaiting harvest. If the world of nature were perfect, the condition of this great country would have been left unchanged.

If a child is left in its natural state and deprived of education, there is no doubt that it will grow up in ignorance and illiteracy, its mental faculties dulled and dimmed; in fact, it will become like an animal. This is evident among the savages of central Africa, who are scarcely higher than the beast in mental development.

The conclusion is irresistible that the splendors of the Sun of Truth, the Word of God, have been the source and cause of human upbuilding and civilization. The world of nature is the kingdom of the animal. In its natural condition and plane of limitation the animal is perfect. The ferocious beasts of prey have been completely subject to the laws of nature in their development. They are without education or training; they have no power of abstract reasoning and intellectual ideals; they have no touch with the spiritual world and are without conception of God or the Holy Spirit. The animal can neither recognize nor apprehend the spiritual power of man and makes no distinction between man and itself, for the reason that its susceptibilities are limited to the plane of the senses. It lives under the bondage of nature and nature's laws. All the animals are materialists. They are deniers of God and without realization of a transcendent power in the universe. They have no knowledge of the divine Prophets and Holy Books—mere captives of nature and the sense world. In reality they are like the great philosophers of this day who are not in touch with God and the Holy Spirit—deniers of the Prophets, ignorant of spiritual susceptibilities, deprived of the heavenly bounties and without belief in the supernatural power. The animal lives this kind of life blissfully and untroubled, whereas the material philosophers labor and study for ten or twenty years in schools and colleges, denying God, the Holy Spirit and divine inspirations. The animal is even a greater philosopher, for it attains the ability to do this without labor and study. For instance, the cow denies God and the Holy Spirit, knows nothing of divine inspirations, heavenly bounties or spiritual emotions and is a stranger to the world of hearts. Like the philosophers, the cow is a captive of nature and knows nothing beyond the range of the senses. The philosophers, however, glory in this, saying, "We are not captives of superstitions; we have implicit faith in the impressions of the senses and know nothing beyond the realm of nature, which contains and covers everything." But the cow, without study or proficiency in the sciences, modestly and quietly views life from the same standpoint, living in harmony with nature's laws in the utmost dignity and nobility.

This is not the glory of man. The glory of man is in the knowledge of God, spiritual susceptibilities, attainment to transcendent powers and the bounties of the Holy Spirit. The glory of man is in being informed of the teachings of God. This is the glory of humanity. Ignorance is not glory but darkness. Can these souls who are steeped in the lower strata of ignorance become informed of the mysteries of God and the realities of existence while Jesus Christ was without knowledge of them? Is the intellect of these people greater than the intellect of Christ? Christ was heavenly, divine and belonged to the world of the Kingdom. He was the embodiment of spiritual knowledge. His intellect was superior to these philosophers, His comprehension deeper, His perception keener, His knowledge more perfect. How is it that He overlooked and denied Himself everything in this world? He attached little importance to this material life, denying Himself rest and composure, accepting trials and voluntarily suffering vicissitudes because He was endowed with spiritual susceptibilities and the power of the Holy Spirit. He beheld the splendors of the divine Kingdom, embodied the bounties of God and possessed ideal powers. He was illumined with love and mercy, and so, likewise, were all the Prophets of God.



Comments

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[Letter of 8 June 1953](#)

8 June 1953

To the National Spiritual Assembly

Dear Bahá'í Friends:

Our Beloved Guardian has been greatly encouraged by reports reaching him from all parts of the Bahá'í world; of the victories already gained, and the plans being laid for the prosecution of the Ten Year Crusade.

They have evoked his awe-inspiring, and soul-stirring cablegram of May 28th, calling for the immediate settlement of all the 131 virgin areas of the Plan, just as quickly as possible. He is convinced, that the Friends will arise and translate their enthusiasm into Action, because the Keynote of the Crusade must be Action, Action, Action!

The Beloved Guardian has directed me to write your Assembly to amplify some of the aspects of his dynamic message.

The settlement of these virgin areas is of such an emergency nature, that he feels pioneering in one of them takes precedence over every other type of Bahá'í service—whether it be in the teaching or administrative fields of the Faith. So important is it that the National Assembly may delay initiation of steps to fulfil other phases of the Plan, until all these areas are conquered for the Faith. Nothing, absolutely nothing, must be allowed to interfere with the placing of pioneers in each of the 131 goal countries.

In the United States some 150 people have volunteered for pioneer service, and some of them already are preparing to leave for their posts. The Beloved Guardian fully expects the dear Friends in Canada, to follow this example, and quickly settle the areas allotted to them.

Because of it being the Chief Executor of the Divine Plan, and having so many pioneers available, the Guardian has given permission to the United States to send pioneers into any area of the Globe regardless of whom it may be assigned to. Thus pioneers from the United States may ask permission to settle in one of the Areas assigned to your Assembly. If this is done, you should assist them in every way possible.

There are some general observations which the Guardian shares with you, and then some specific suggestions which are enumerated below.

Every individual who has offered to pioneer must be encouraged in every way by the National Assembly.

The National Assembly should assist each pioneer, so they may be placed in their post just as quickly as possible.

The handling of each application for pioneering service must be expedited, and not allowed to be bogged down for any reason, or in the hands of Committees.

The National Assembly should make it their first order of business to follow up actively this most important task. They must make it the first order of business at each Assembly meeting, to see that each application is being processed rapidly. This does not mean the special committees should not handle the details; but it does mean the Assembly itself must review each application at each meeting; and see that the pioneer gets into the field as soon as possible.

A large number of pioneers should not be sent to any one country. One, or even two, will be sufficient for the time being. Later on, if supplementary assistance is needed, that of course can be taken care of. The all important thing now is to get at least one pioneer in each of the 131 virgin areas.

The National Assembly may exercise its prerogatives and suggest to applicants where their services are most needed. This, of course, applies particularly to pioneers, where a large number wish to go to the same place.

The specific suggestions of the Guardian are:

- a. Areas close at hand and easy of settlement should be filled first. Then the areas more difficult, and finally, those which will be difficult.
- b. Whenever a pioneer enters a new territory, a cable should be sent at once to the Guardian, giving the name, place, and any pertinent information.
- c. A monthly report of progress is to be sent by your Assembly to the Secretary-General of the International Bahá'í Council. Special matters of [a] report nature, for the Guardian, in connection with the plan of settling these 131 areas, should be sent to the Secretary-General of the Council also.
- d. This does not mean that any administrative matters in connection with the settlement of pioneers should be handled with the Council. These should continue to be handled with the Guardian direct. The Council is simply to coordinate reports, consolidate them, keep maps up to date, etc. for the Guardian, and your reports will enable them to do this.
- e. The Guardian feels the following areas should be easily settled, and he would appreciate your early cable advice of such new victories: Anticosti Island, Baranof Island, Cape Breton Island, Magdalen Islands, Miquelon Island, and St. Pierre Island, followed by other areas in the American Continent. Precedence should, however, be given to those listed above, as they appear the easiest of accomplishment, at the moment.
- f. As his dramatic cable indicates, the Guardian will have prepared an illuminated "Roll of Honour" on which will be inscribed the names of the "Knights of Bahá'u'lláh", who first enter these 131 virgin areas. This "Roll of Honour" will be placed inside the entrance door of the Inner Sanctuary of the Tomb of Bahá'u'lláh.

From time to time, the Guardian will announce to the Bahá'í world the names of those Holy Souls who arise under the conditions outlined in his message, and settle these areas and conquer them for Bahá'u'lláh.

Now is the time for the Bahá'ís of the world to demonstrate the spiritual vitality of the Faith, and to arise as one soul to spread the Glory of the Lord over the face of the Earth. The Guardian is sure that the Bahá'ís of Canada who have served and sacrificed so long for the Faith, will continue their glorious record by winning many new victories for the Faith.

The Guardian will pray fervently for the Bahá'ís of Canada, and for the success of their efforts.

The Guardian will pray for the members of the Assembly, whose sacrificial efforts he greatly values.

Faithfully yours,

Leroy loas

Roll of Honour

Bahá'í World Crusade

1953 1963

Violet Boehnke vii 1954 Admiralty Is	Rachusevsky Bahamodet x 1953 Bahipa Rowhani x 1953 Culnar Altabi x 1953 Div J	Found to be already open Kirgizia	Egypte MacArthur viii 1953 Queen Charlotte Is
Found to be already open Albania	Robert Clinton Wolff x 1953 Dutch Guiana	Munir Vakil i 1954 Kuria Kuria Is	Leland Opal Jensen iii 54 x 1953 Reunion J
Jenabe Elaine Caldwell viii 1953 Elmore Gutney v 1954 Aleutian Is	Ellp Becking x 1953 Lex Meerburg iv 1954 Dutch West Guinea	Bruce Matthew iv 1954 Howard Gilliland iv 1954 Labrador	Elizabeth Bevan i 1954 Rhodes
R Fozdar xi 1953 Andaman Is	Matthew Bullock xi 1953 John Marjorie Kellberg iv 1954 Dutch West Indies	Found to be already open Latvia	Amin Battah x 1953 Rio de Oro
William Danson x 1953 Andorra	Opened by travelling teachers Estonia	Benjamin Gladys Weeden David Schenker Earle Bender Charles Mary Dayton Leeward Is	Rev. Mary Collison viii 1953 Dunduz Chigiza v 53 Auanda Urundi
Clifford Catharine Spalding ix 1953 Gulf Islands Mary Zabolotny iv 1954 Anticosti J	John Leonard ii 1954 Falkland Is	Amir Bushman Manuscher viii 1953 Liechtenstein	Fereidun Khazrai xi 1954 Rumania
Benedict Challa iv 1954 Ashanti Protectorate	Eskil Lyngberg viii 1953 Faroe Is	Opened by travelling teachers Lithuania	Abbas Rezvani Khairat iii 1950 Sakhalin J
Richard Lois Nolan x 1953 Azores	Opened by travelling teachers Finno Karelia	Mildred Clark viii 1953 Loyce Lawrence viii 1953 Lofoten Is	Lilian Wysz i 1954 Samoa Is
Gerald Vivian Curran x 1953 Andrew Nina Mathisen Laurice & Ethel Holmes Bahama Is	John Kathleen Bond ix 1953 Franklin	Daniel Haumont x 1953 Lopalty Is	Sohrab Tabandeh Papman iv 54 x 1953 San Marino
Virginia Orison viii 1953 Charles Jones Jean Loye Deleuran Balearic Is	Samuel Ajiki iv 54 Mebrangis Muniff iv 1954 C. Fr. Cameroons	Frances Heller viii 1953 Carl Loretta Scherer x 1953 Macao J	Marie Ciocca ix 1953 Sardinia
Enil Avern viii 1953 Helen Robinson Grace Bahovec Baranof J	Mar Kenperey ix 1953 C. Fr. Equatorial Africa	Adah Schott Elizabeth Hopper Sara Kenny Ella Buffield Macao	Ramil Abbas xi 1953 Abdul Rahman i 1954 Sepehelles
Frederick		Kathleen Weston	Brianne Wasselblatt

Comments

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[Restitution of Bahá'í Properties in Persia](#)

Rejoice announce yet another victory won in cradle of Faith, swiftly following crushing defeat recently sustained by Covenant-breakers in Holy Land. National Haziratu'l-Quds in Tihrán has been returned, completing thereby the restitution of Bahá'í properties seized at the instigation of traditional enemies in Bahá'u'lláh's native land.

--Shoghi

[Cablegram, June 8, 1957]



Comments

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While rare and not promoted in the media outlets of the Administrative Order, there have been Bahá'ís who have been elected to office, such as [Ted Livingston](#), who was the first Bahá'í in the United States to be the mayor of a city when he was elected Mayor of Cottonwood Falls, Kansas.

While the Administrative Order publicly eschews involvement in partisan politics, it has no reservations about routinely using its media outlets to proudly tout unelected royal leaders who are Bahá'í.

[Malietoa Tanumafili II](#) is frequently mentioned as the first head of state and reigning constitutional monarch to convert to the Bahá'í Faith.

On April 24, 2017, the Bahá'í World News Service published [a story](#) about Djaouga Abdoulaye, who "became a Baha'i in the 1980s when the Faith initially came to Benin." The news report states that he was enthroned High Chief in July of 2016, assuming a "position of moral and customary authority for the approximately 100,000 Fulani living in the area."

Interestingly, while Bahá'ís frequently refer to [Queen Marie](#) of Romania as "the first member of a royal family to embrace the Bahá'í Faith," Queen Marie's [daughter disputes this claim...](#)

"It is perfectly true that my mother, Queen Marie, did receive Miss Martha Root several times.....She came at the moment when we were undergoing very great family and national stress. At such a moment it was natural that we were receptive to any kind of spiritual message, but it is quite incorrect to say that my mother or any of us at any time contemplated becoming a member of the Baha'i faith."



Comments

June 9. On this date in 1954, Alain Leroy Locke died. He was the father of the Harlem Renaissance, a Bahá'í, and an open homosexual who called his sexual orientation his "vulnerable/invulnerability," viewing it as a risk but also his strength.

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June 9. On this date in 1957, a cable sent by Horace Holley on behalf of Shoghi Effendi to the National Spiritual Assembly of Australia noted "restitution of Bahá'í properties" in Iran and expressed "deepest gratitude" to "his Majesty Muhammad Riza Pahlavi Shahin Shah...Bahá'ís are praying for Divine Blessings for his Throne." The cable also stated to "avoid press, radion, or other publicity regarding restoration (of) this property."

9 June 1957 [Australian National Assembly]

JOYFUL ANNOUNCEMENT ANOTHER VICTORY WON IN CRADLE FAITH SWIFTLY FOLLOWING CRUSHING DEFEAT RECENTLY SUSTAINED BY COVENANT BREAKERS IN HOLY LAND (**see note**) STOP NATIONAL HAZIRATULQUDS TEHRAN RETURNED COMPLETING THEREBY RESTITUTION BAHAI PROPERTIES SEIZED AT INSTIGATION OF TRADITIONAL ENEMIES IN BAHALLAHS NATIVE LAND STOP YOUR NATIONAL ASSEMBLY ALSO ALL LOCAL ASSEMBLIES UNDER YOUR JURISDICTION ADVISED CABLE HIS MAJESTY MUHAMMAD RIZA PAHLAVI SHAHIN SHAH OF IRAN TEHERAN IRAN EXPRESSING DEEPEST GRATITUDE FOR IRANIAN GOVERNMENTS ACTION IN RESTITUTION NATIONAL BAHAI HEADQUARTERS AND ASSURING HIS MAJESTY BAHAI'S ARE PRAYING FOR DIVINE BLESSINGS FOR HIS THRONE FOR PROSPERITY HIS GOVERNMENT AND ACHIEVEMENT HIGH DESTINY HIS BELOVED COUNTRY STOP IMPORTANT AVOID PRESS RADIO OR OTHER PUBLICITY REGARDING RESTORATION THIS PROPERTY STOP LETTER FOLLOWS STOP SENT GUARDIAN COPIES ALL CABLED MESSAGES ISSUED YOUR NATIONAL AND LOCAL ASSEMBLIES - HOLLEY

(note) Six days previous, on June 3, 1957, Shoghi Effendi had addressed [a cablegram](#) announcing "Epoch-Making Victory Won Over Covenant-Breakers."

Epoch-Making Victory Won Over Covenant-Breakers

With feelings of profound joy, exultation and thankfulness, announce on morrow of sixty-fifth Anniversary of Ascension of Bahá'u'lláh, signal, **epoch-making victory won over the ignoble band of breakers of His Covenant** which, in the course of over six decades, has entrenched itself in the precincts of the Most Holy Shrine of the Bahá'í world, provoking through **acts of overt hostility and ingenious machinations**, in alliance with external enemies under three successive regimes, the wrath of the Lord of the Covenant Himself, incurring the malediction of the Concourse on high, and filling with inexpressible anguish the heart of 'Abdu'l-Bahá.

The expropriation order issued by the Israeli government, mentioned in the recent Convention Message, related to the entire property owned by Covenant-breakers within the Haram-i-Aqdas, recently contested by these same enemies through appeal to Israel's Supreme Court, now confirmed through adverse decision just announced by same Court, enabling the civil authorities to enforce the original decision and proceed with the eviction of the wretched remnants of the once redoubtable adversaries who, both within the Holy Land and beyond its confines, labored so long and so assiduously to disrupt the foundations of the Faith, sap their loyalty and cause a permanent cleavage in the ranks of its supporters.

This final, shattering and most humiliating blow may well be regarded as the culmination in the long series of reverses suffered by these same relentless foes, marked by the repudiation of their preposterous claims following the Passing of Bahá'u'lláh, by the overwhelming majority of His followers, east and west; by the abject failure of 'Abdu'l-Hamid, as well as the notorious Commission of Inquiry, to banish 'Abdu'l-Bahá to Fezzan; by the ignominious defeat of the Turkish Commander-in-Chief, the cruel, boastful Jamál Páshá, following his threat to crucify the Center of the Covenant outside the main gate of the fortress City of 'Akká; by acquisition of the site for the construction of the Báb's Sepulcher; by the restitution of the keys to the Most Holy Tomb and the recognition by the British authorities of the right of the Bahá'í world community to the custodianship of the Bahá'í Shrines; by the establishment of the international Bahá'í endowments on Mt. Carmel; by the formation of the Palestine branches of the Bahá'í National Assemblies; by exhumation of the Brother and Mother of 'Abdu'l-Bahá and reburial in the neighborhood of the Báb's resting place; by the evacuation by these same adversaries of the Mansion of

Bahjí, after forty years' occupancy; by the demise, in distressing circumstances, of the archbreaker of the Covenant himself; by the ignominious flight of his henchmen on the eve of the disturbances which rocked the Holy Land in recent years; by the deaths with dramatic swiftness of this same lieutenant, his kindred and closest associates; by the intervention of the Israeli government in denying the competence of the civil courts to adjudicate the case brought by the remnant of these same Covenant-breakers and the subsequent authorization issued by the Prime Minister and Minister of Foreign Affairs to demolish the ruined building close to the vicinity of Bahá'u'lláh's Tomb; finally, by the extinction of the life of the prime mover in the diabolical plans directed during the course of three decades against 'Abdu'l-Bahá.

The implementation of this order will, at long last, **cleanse the Outer Sanctuary of the Qiblih of the Bahá'í world of the pollution staining the fair name of the Faith** and pave the way for the adoption and execution of preliminary measures designed to herald the construction in future decades of the stately, befitting Mausoleum designed to enshrine the holiest dust the earth ever received into its bosom.

Share announcement Hands of the Cause and all National Assemblies.

--Shoghi

[Cablegram, June 3, 1957]

On the same day, **an almost identical cable** was sent to believers in the Benelux

GUARDIAN CABLES JOYFUL ANNOUNCEMENT YET ANOTHER VICTORY WON IN CRADLE FAITH SWIFTLY FOLLOWING CRUSHING DEFEAT RECENTLY SUSTAINED BY **COVENANT BREAKERS** IN HOLY LAND (**see note**) STOP NATIONAL **HAZIRATU'L-QUDS** TEHERAN RETURNED COMPLETING THEREBY RESTITUTION BAHÁ'Í PROPERTIES SEIZED AT INSTIGATION OF TRADITIONAL ENEMIES IN **BAHA'U'LLAH'S NATIVE LAND** STOP YOUR NATIONAL ASSEMBLY ALSO ALL LOCAL ASSEMBLIES UNDER YOUR JURISDICTION ADVISED CABLE **HIS IMPERIAL MAJESTY MOHAMMED RIZA PAHLAVI SHAHINSHAH OF IRAN** TEHERAN IRAN EXPRESSING DEEPEST GRATITUDE FOR IRANIAN GOVERNMENT'S ACTION IN RESTITUTION NATIONAL BAHÁ'Í HEADQUARTERS AND ASSURING **HIS MAJESTY** BAHÁ'ÍS ARE PRAYING FOR DIVINE BLESSINGS FOR **HIS THRONE** FOR PROSPERITY HIS GOVERNMENT AND ACHIEVEMENT HIGH DESTINY HIS BELOVED COUNTRY STOP IMPORTANT AVOID PRESS RADIO OR OTHER PUBLICITY REGARDING RESTORATION THIS PROPERTY STOP LETTER FOLLOWS STOP SEND GUARDIAN COPIES ALL CABLED MESSAGES ISSUED YOUR NATIONAL AND LOCAL ASSEMBLIES - **HOLLEY** - SECRETARY

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The expropriation order issued by the Israeli government, mentioned in the recent Convention Message, related to the entire property owned by Covenant-breakers within the Haram-i-Aqdas, recently contested by these same enemies through appeal to Israel's Supreme Court, now confirmed through adverse decision just announced by same Court, enabling the civil authorities to enforce the original decision and proceed with the eviction of the wretched remnants of the once redoubtable adversaries who, both within the Holy Land and beyond its confines, labored so long and so assiduously to disrupt the foundations of the Faith, sap their loyalty and cause a permanent cleavage in the ranks of its supporters.

This final, shattering and most humiliating blow may well be regarded as the culmination in the long series of reverses suffered by these same relentless foes, marked by the repudiation of their preposterous claims following the Passing of Bahá'u'lláh, by the overwhelming majority of His followers, east and west; by the abject failure of 'Abdu'l-Hamid, as well as the notorious Commission of Inquiry, to banish 'Abdu'l-Bahá to Fezzan; by the ignominious defeat of the Turkish Commander-in-Chief, the cruel, boastful Jamál Páshá, following his threat to crucify the Center of the Covenant outside the main gate of the fortress City of 'Akká; by acquisition of the site for the construction of the Báb's Sepulcher; by the restitution of the keys to the Most Holy Tomb and the recognition by the British authorities of the right of the Bahá'í world community to the custodianship of the Bahá'í Shrines; by the establishment of the international Bahá'í endowments on Mt. Carmel; by the formation of the Palestine branches of the Bahá'í National Assemblies; by exhumation of the Brother and Mother of 'Abdu'l-Bahá and reburial in the neighborhood of the Báb's resting place; by the evacuation by these same adversaries of the Mansion of

Bahjí, after forty years' occupancy; by the demise, in distressing circumstances, of the archbreaker of the Covenant himself; by the ignominious flight of his henchmen on the eve of the disturbances which rocked the Holy Land in recent years; by the deaths with dramatic swiftness of this same lieutenant, his kindred and closest associates; by the intervention of the Israeli government in denying the competence of the civil courts to adjudicate the case brought by the remnant of these same Covenant-breakers and the subsequent authorization issued by the Prime Minister and Minister of Foreign Affairs to demolish the ruined building close to the vicinity of Bahá'u'lláh's Tomb; finally, by the extinction of the life of the prime mover in the diabolical plans directed during the course of three decades against 'Abdu'l-Bahá.

The implementation of this order will, at long last, **cleanse the Outer Sanctuary of the Qiblih of the Bahá'í world of the pollution staining the fair name of the Faith** and pave the way for the adoption and execution of preliminary measures designed to herald the construction in future decades of the stately, befitting Mausoleum designed to enshrine the holiest dust the earth ever received into its bosom.

Share announcement Hands of the Cause and all National Assemblies.

--Shoghi

[Cablegram, June 3, 1957]

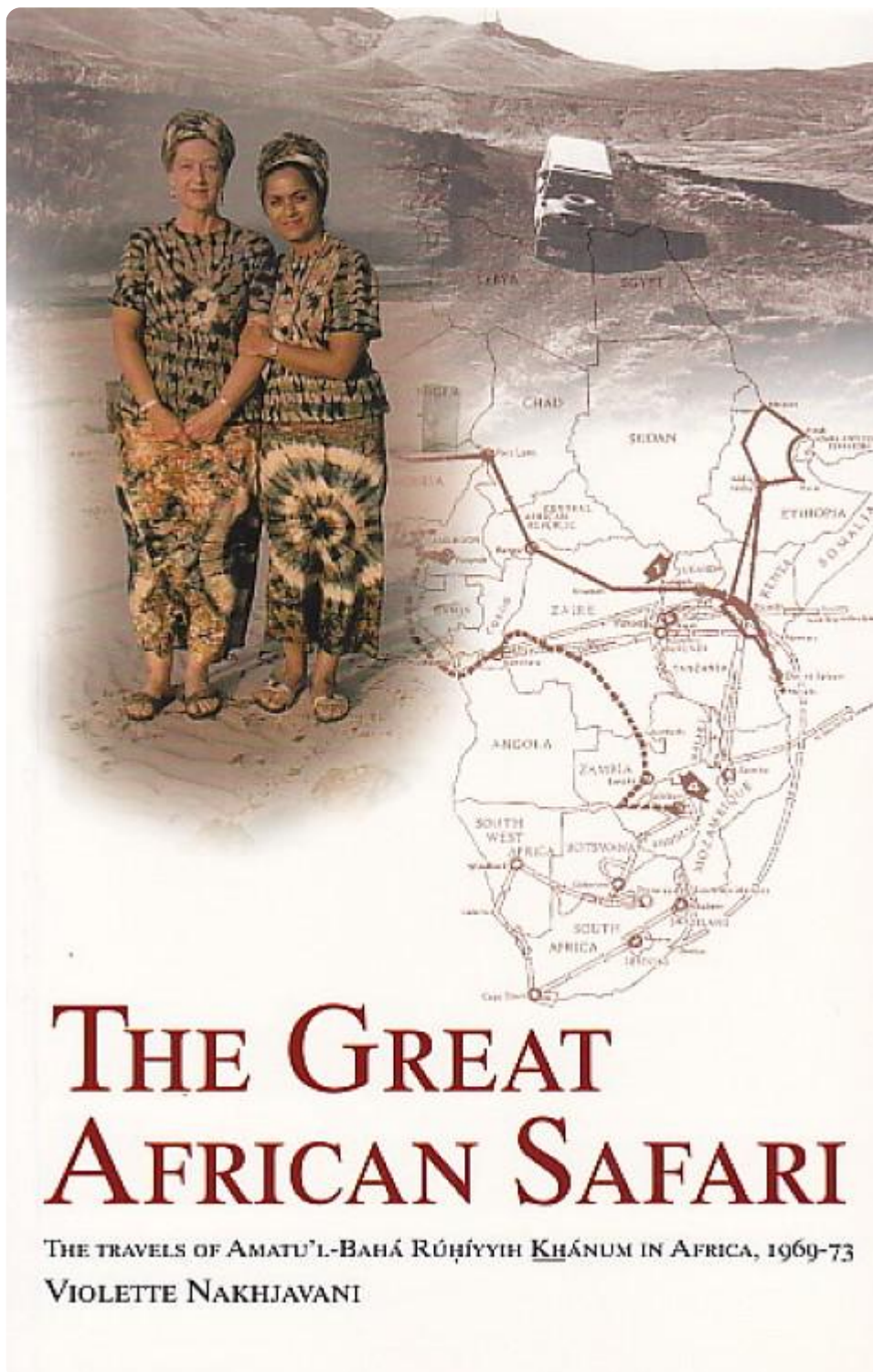


Comments

June 9. On this date in 1972, Amatu'l-Bahá Rúhíyyih Khánum crossed into Botswana from Rhodesia during one of her many travels, as documented in Violette Nakhjavani's "The Great Safari of Hand of the Cause Rúhíyyih Khánum."

submitted4 months agobyA35821363

June 9. On this date in 1972, [Amatu'l-Bahá Rúhíyyih Khánum](#) crossed into Botswana from Rhodesia during one of her [many travels](#), as documented in Violette Nakhjavani's [The Great Safari of Hand of the Cause Rúhíyyih Khánum](#). From Shoghi Effendi's death in 1957 until her own death in 2000, Amatu'l-Bahá Rúhíyyih Khánum traveled to over 185 countries and territories.



Comments

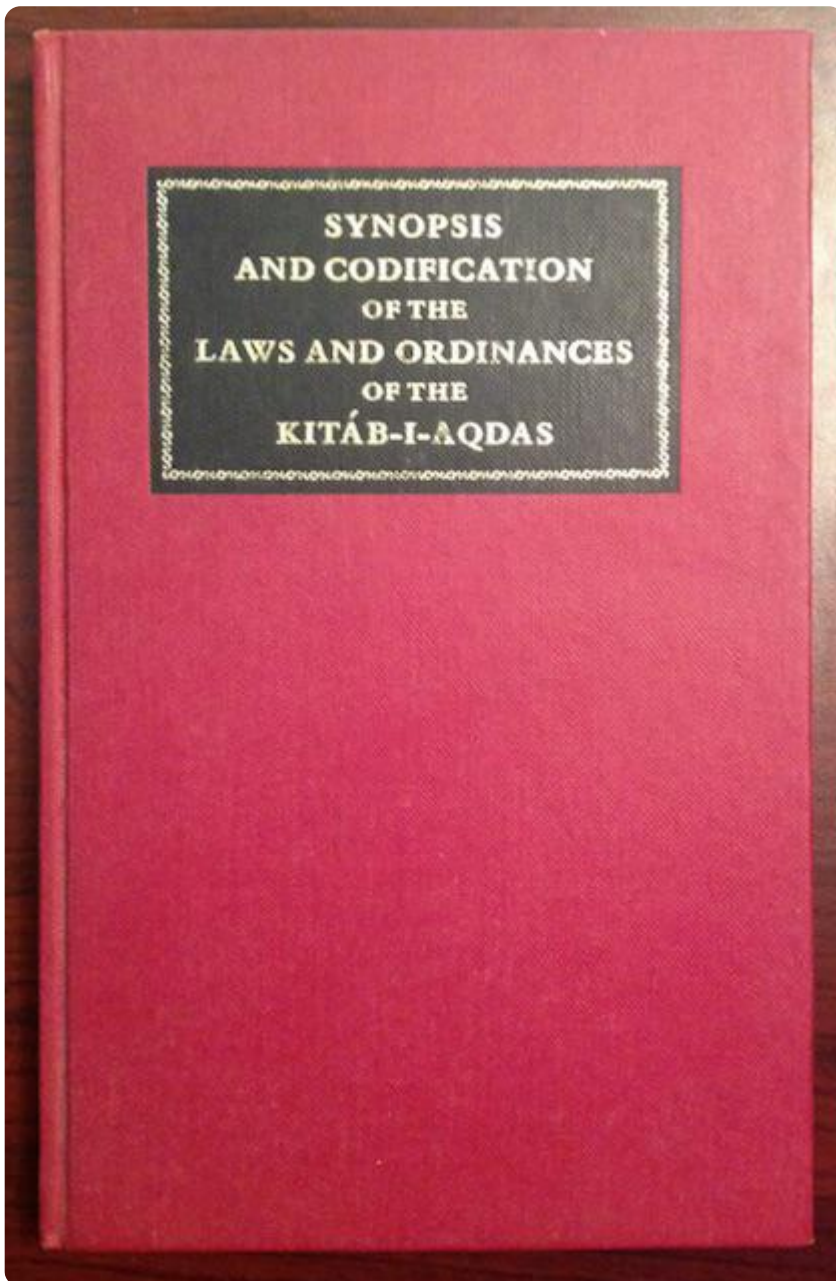
June 9. On this date in 1974, the UHJ listed "those laws listed in the "Synopsis and Codification of the Kitab-i-Aqdas" which are not at present binding upon the friends in the western world."

submitted4 months ago by A35821363

June 9. On this date in 1974, a letter from the Universal House of Justice to the National Spiritual Assembly of the Bahá'ís of Ísafjörður [sic] listed "those laws listed in the "[Synopsis and Codification of the Kitab-i-Aqdas](#)" which are not at present binding upon the friends in the western world."

In 1973 a "[Synopsis and Codification](#)" of the *Kitáb-i-Aqdas*, the central book of the Bahá'í Faith written by Bahá'u'lláh, was published in English by the Universal House of Justice, with 21 passages of the *Aqdas* that had already been translated into English by Shoghi Effendi with additional terse lists of laws and ordinances contained in the book outside of any contextual prose.

The *Aqdas* was only officially translated into English in 1992, by which time [other translations](#), such as one by the [Royal Asiatic Society](#), were becoming increasingly available through dissemination via the internet. My personal opinion is that the material in the *Kitáb-i-Aqdas* is so objectionable that the [Bahá'í authorities](#) wished to shield Western believers from its contents, as they do from Bahá'u'lláh's other works by not providing translations.

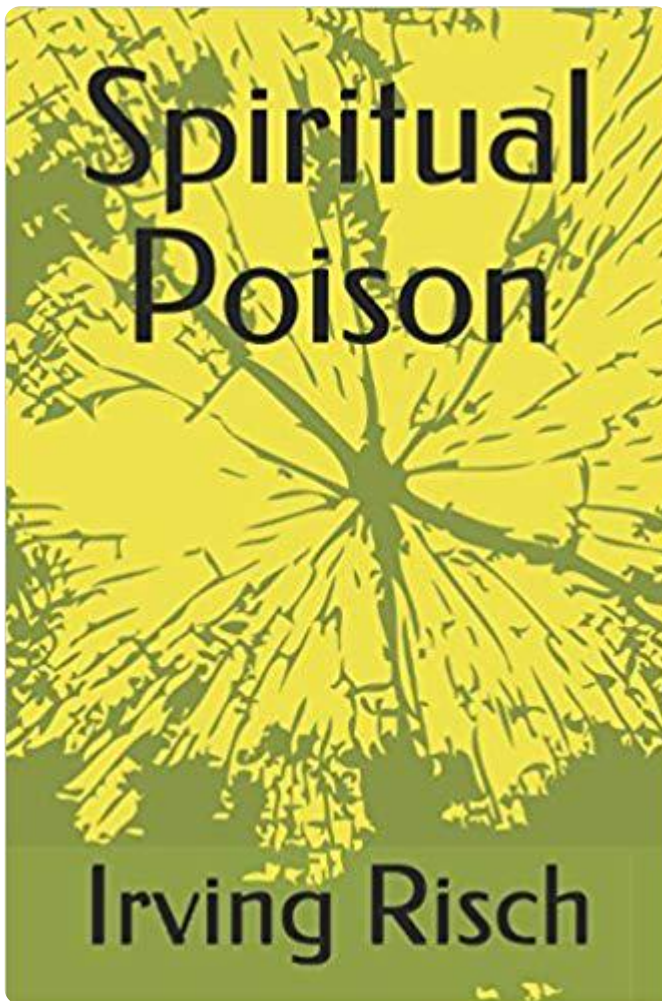


Comments

June 9. On this date in 1974, the UHJ stated "The danger of meeting with children of Covenant-breakers is that even although they may never have been declared Bahá'ís there is always the likelihood that they have been strongly indoctrinated by their parents with the poison of Covenant-breaking."

submitted4 months agobyA35821363

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Comments

June 9. On this date in 1980, the UHJ wrote "When a Local Spiritual Assembly begins to function properly, it does not mean it can dispense with the service and work of Auxiliary Board members and their assistants, who can and should continue to provide stimulation and inspiration not only"

submitted4 months agobyA35821363

June 9. On this date in 1980, [a letter](#) written on behalf of the Universal House of Justice to an individual believer stated that "When a Local Spiritual Assembly begins to function properly, it does not mean it can dispense with the service and work of [Auxiliary Board](#) members and their assistants, who can and should continue to provide stimulation and inspiration not only generally to the Assembly and local Bahá'í activities, but to individual believers as well."

[147. All Local Spiritual Assemblies Should Collaborate with Auxiliary Board Members and Their Assistants](#)

"When a Local Spiritual Assembly begins to function properly, it does not mean it can dispense with the service and work of [Auxiliary Board](#) members and their assistants, who can and should continue to provide stimulation and inspiration not only generally to the Assembly and local Bahá'í activities, but to individual believers as well."

(From a letter written on behalf of the Universal House of Justice to an individual believer, June 9, 1980)

In 1951, Shoghi Effendi, as [Guardian](#), appointed members to the [International Bahá'í Council](#), naming [Mason Remey](#) as the [Council's](#) President and describing it as an embryonic international House of Justice.

When Shoghi Effendi passed away in 1957 without having appointed a successor [Guardian](#), as confirmed by a "[Unanimous Proclamation of the 27 Hands of the Cause of God](#)", the [Hands of the Cause of God](#) elected from among their own nine individuals who would serve as [Custodians](#) to help lead the transition of the [International Bahá'í Council](#), into the [Universal House of Justice](#).

In 1961 the [International Bahá'í Council](#) was changed to an elected body, with members of all National Spiritual Assemblies voting.

In 1963, the first [Universal House of Justice](#) was elected, and its [members](#) are elected every five years by members of each Bahá'í [National Spiritual Assembly](#) in the world. In practice, the [Bahá'í electoral system](#) most closely resembles [council democracy](#) as it still exists in Cuba, wherein individuals elect [Local Spiritual Assemblies](#), who then elect [National Spiritual Assemblies](#), who then elect the [Universal House of Justice](#). With no politicking or partisanship allowed, there is [little turnover in leadership](#) and [Universal House of Justice members](#) almost invariably serve until retirement or death. [New members](#) are currently generally elected from the [appointed institutions of the Bahá'í administration](#), particularly the [International Teaching Centre](#). In fact, [all of the current members of the Universal House of Justice](#) previously served as members of the [International Teaching Centre](#). In council democracies, these career [bureaucrats](#) were known as the [nomenklatura](#).

With the eventual passing of the individual [Hands of the Cause of God](#) appointed by Shoghi Effendi and without a [Guardian](#) to appoint additional [Hands](#), the [Universal House of Justice](#) saw the need for developing an institution for the purpose of performing the [Hands'](#) function of protection and propagation of the Faith.

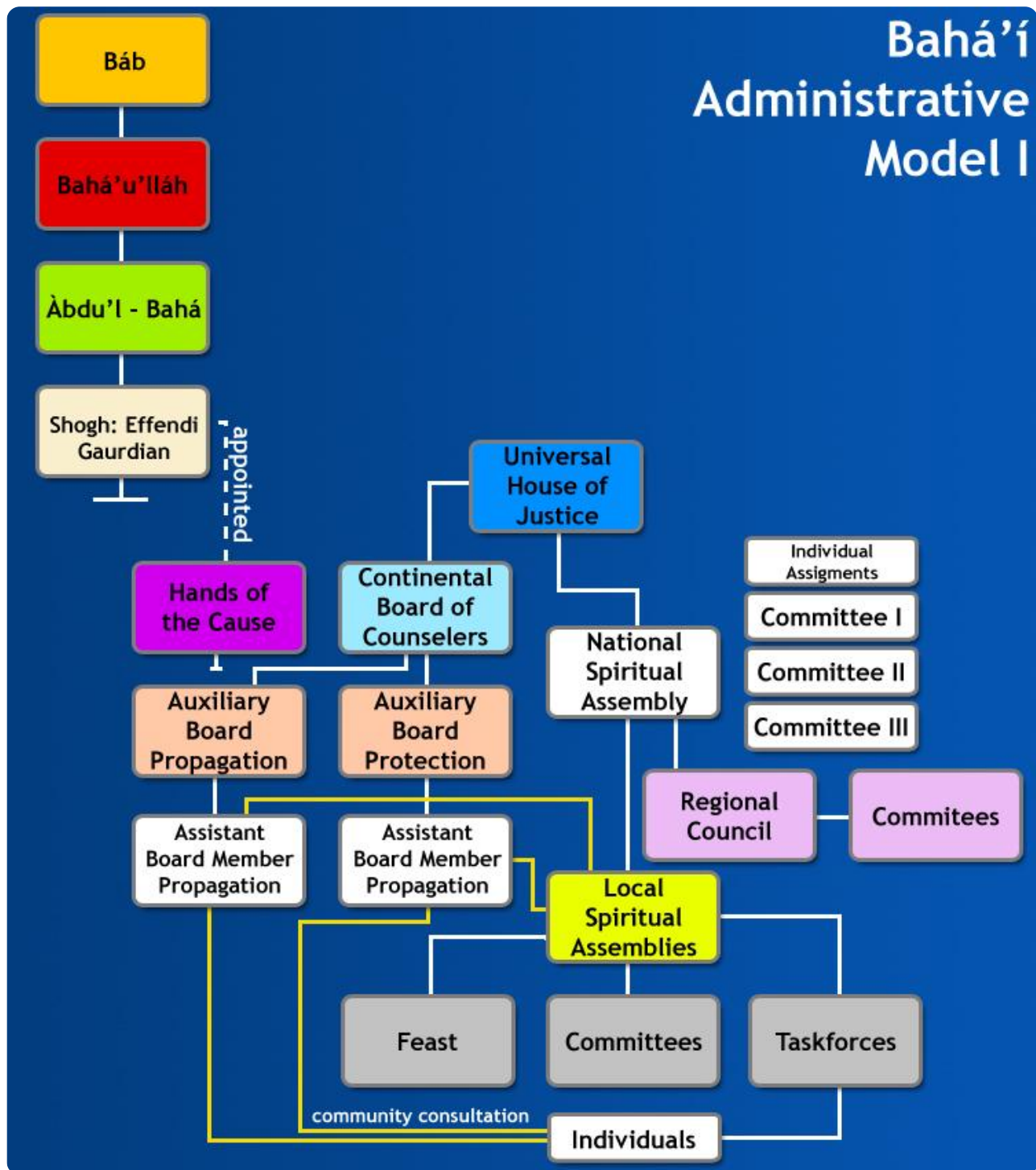
In 1968 the [Continental Board of Counselors](#) was formed. The [Counselors](#) appoint [Auxiliaries](#) collectively referred to as [Auxiliary Boards](#) in smaller regional areas, who in turn appoint their own [Assistants](#) to work in localities.

[Auxiliary Board](#) Members for Protection are charged with watching over the security of the Bahá'í Faith, and [Auxiliary Board](#) Members for Propagation are responsible for working with the grassroots on the global [Plans](#) established by the [Universal House of Justice](#). Originally, members of the [Auxiliary Boards](#) were appointed by and served under the [Hands of the Cause of God](#) who directed their efforts worldwide. The first members of the [Auxili-](#)

ary Boards were appointed in 1954, and they were divided into five distinct geographical regions

In 1973 the administrative branch called the [Institution of the Counselors](#) was formed. Also in 1973, the [International Teaching Centre](#) was first formed by the [Universal House of Justice](#), and originally consisted of the 17 [Hands of the Cause](#) still living at that time, plus three [Counsellor](#) members. The number of [Counsellor](#) members was raised to four in 1979, to seven in 1983, and finally to the current nine in 1988. The [Counsellor](#) members of the [International Teaching Centre](#) are appointed by the [Universal House of Justice](#) to five-year terms that begin shortly after the [International Convention](#) and election of the [Universal House of Justice](#).

Bahá'í Administrative Model I



Comments

June 10. On this date in 1919, George Townshend, an Irish Anglican clergyman, wrote his first letter to 'Abdu'l-Bahá, and received a reply six weeks later. He became a Bahá'í a few months later, but only in 1947, at the age of 70, did Townshend renounce his orders to the Anglican Church.

submitted4 months agobyA35821363

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Shoghi Effendi designated him a [Hand of the Cause of God](#) in 1951 and once said of George Townshend that he feels "Mr. Townshend's services to the Faith can best be rendered by his writing about it, as he obviously has an outstanding ability in this direction..." Of the books that Townshend wrote, *Christ and Bahá'u'lláh* is [notable for the changes made from the original publication to subsequent editions published after the passing of Shoghi Effendi](#). For example, a statement about the **"first and present Guardian"** has been removed and **a section discussing "the lineage of succeeding Guardians"** has been replaced with a section discussing "divinely guided institutions" in general.

During his visit to London in 1911, 'Abdu'l-Bahá had the following [interaction with a Christian](#)...

A student of the modern methods of the higher criticism asked 'Abdu'l-Bahá if he would do well to continue in the church with which he had been associated all his life, and whose language was full of meaning to him. 'Abdu'l-Bahá answered: **"You must not dissociate**

yourself from it. Know this; the Kingdom of God is not in any Society; some seekers go through many Societies as a traveller goes through many cities till he reach his destination. If you belong to a Society already do not forsake your brothers. **You can be a Bahá'í-Christian, a Bahá'í-Freemason, a Bahá'í-Jew, a Bahá'í-Muhammadán.** The number nine contains eight, and seven, and all the other numbers, and does not deny any of them. Do not distress or deny anyone by saying 'He is not a Bahá'í!'

Numerous statement by Shoghi Effendi would later contradict these statements, with Bahá'ís being explicitly prohibited in associating with any other faiths.

[For example...](#)

[1387. Bahá'ís Belonging to Churches, Synagogues, Freemasonry and the Like](#)

"As regards the question of Bahá'ís belonging to churches, synagogues, Freemasonry, etc., the friends must realize that now that the Faith is over 100 years old, and its own institutions arising, so to speak, rapidly above-ground, the distinctions are becoming ever sharper, and **the necessity for them to support whole-heartedly their own institutions and cut themselves off entirely from those of the past, is now clearer than ever before.** The eyes of the people of the world are beginning to be focused on us; and, as humanity's plight goes from bad to worse, we will be watched ever more intently by non-Bahá'ís, to see whether we do uphold our own institutions whole-heartedly; whether we are the people of the new creation or not; whether we live up to our beliefs, principles and laws in deed as well as word. We cannot be too careful. We cannot be too exemplary.

"There is another aspect to this question which the friends should seriously ponder, and that is that, whereas organizations such as Freemasonry may have been in the past entirely free from any political taint, in the state of flux the world is in at present, and the extraordinary way in which things become corrupted and tainted by political thought and influences, there is no guarantee that such an association might not gradually or suddenly become a political instrument. The less Bahá'ís have to do, therefore, with such things, the better."

(From a letter written on behalf of Shoghi Effendi to the National Spiritual Assembly of the British Isles, August 5, 1955)

[And also...](#)

"The point is not that there is something intrinsically wrong with Masonry, which no doubt has many very high ideals and principles, and has had a very good influence in the past.

"The reasons why the Guardian feels that it is imperative for the Bahá'ís to be dissociated from masonry at this time, and I might add, other secret associations, is that we are the building blocks of [Bahá'u'lláh's New World Order](#) ... the Bahá'ís should be absolutely independent, and stand identified only with their own teachings. **That is why they are requested to withdraw from membership in the church, the synagogue, or whatever other previous religious organization they may have been affiliated with,** to have nothing whatsoever to do with secret societies, or with political movements, etc. It protects the Cause, it reinforces the Cause, and it asserts before all the world its independent character.

"Another reason is that unfortunately the tremendous political influences in the world today are seeping deeper and deeper into men's minds; and movements which in the past were absolutely uninfluenced by any political tinge of thought now in many places are becoming infiltrated with political side-taking and political issues; and it becomes all the more important for the Bahá'ís to withdraw from them in order to protect the Faith.

"The Guardian believes that you, as an intelligent man, a Bahá'í, will see the need for this. It is only by all living according to general principles that we can knit the fabric of the Faith all over the world into a closer unity.

"He is fully aware that certain individuals are struck much more forcibly by such requests than others. This has been the case with some of the old Bahá'ís in England, who have been Masons from their boyhood on; but, as it is his duty to protect the Faith, he can only appeal to the Bahá'ís to assist him in doing so; and to consider the general good, rather than their personal feelings, however deep they may be, in such matters."

(From a letter written on behalf of Shoghi Effendi to an individual believer, February 12, 1956)



Comments

June 10. On this date in 1966, a letter from the UHJ to Bahá'í youth stated "When studying at school or university Bahá'í youth will often find themselves in the unusual and slightly embarrassing position of having a more profound insight into a subject than their instructors."

submitted4 months agobyA35821363

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The Universal House of Justice

[10 June 1966](#)

To the [Bahá'í Youth](#) in every Land

Dear Bahá'í Friends,

In country after country the achievements of Bahá'í youth are increasingly advancing the work of the [Nine Year Plan](#) and arousing the admiration of their fellow believers. From the very beginning of the [Bahá'í Era](#), [youth](#) have played a vital part in the promulgation of God's Revelation. The [Báb](#) Himself was but twenty-five years old when He declared His Mission, while many of the [Letters of the Living](#) were even younger. [The Master](#), as a very young man, was called upon to shoulder heavy responsibilities in the service of [His Father](#) in Iraq and Turkey, and [His brother, the Purest Branch](#), yielded up his life to God in the

[Most Great Prison](#) at the age of twenty-two that the servants of God might “be quickened, and all that dwell on earth be united.” [Shoghi Effendi](#) was a student at [Oxford](#) when called to the throne of his [guardianship](#), and many of the [Knights of Bahá’u’lláh](#), who won imperishable fame during the [Ten Year Crusade](#), were young people. Let it, therefore, never be imagined that youth must await their years of maturity before they can render invaluable services to the Cause of God.

For any person, whether Bahá’í or not, his [youthful years](#) are those in which he will make many decisions which will set the course of his life. In these years he is most likely to choose his life’s work, complete his education, begin to earn his own living, marry and start to raise his own family. Most important of all, it is during this period that the mind is most questing and that the spiritual values that will guide the person’s future behavior are adopted. These factors present [Bahá’í youth](#) with their greatest opportunities, their greatest challenges, and their greatest tests—opportunities to truly apprehend the Teachings of their Faith and to give them to their contemporaries, challenges to overcome the pressures of the world and to provide leadership for their and succeeding generations, and tests enabling them to exemplify in their lives the high moral standards set forth in the [Bahá’í Writings](#). Indeed the [Guardian](#) wrote of the [Bahá’í youth](#) that it is they “who can contribute so decisively to the virility, the purity, and the driving force of the life of the Bahá’í community, and upon whom must depend the future orientation of its destiny, and the complete unfoldment of the potentialities with which God has endowed it.”

Those who now are in their teens and twenties are faced with a special challenge and can seize an opportunity that is unique in human history. During the [Ten Year Crusade](#)—the ninth part of that majestic process described so vividly by our beloved [Guardian](#)—the Community of the Most Great name spread with the speed of lightning over the major territories and islands of the globe, increased manifoldly its manpower and resources, saw the beginning of the [entry of the peoples by troops](#) into the Cause of God, and completed the structure of the [Administrative Order of Bahá’u’lláh](#). Now, firmly established in the world, the Cause, in the opening years of the tenth part of that same process, is **perceptibly emerging from the obscurity that has, for the most part, shrouded it since its inception, and is arising to challenge the outworn concepts of a corrupt society and proclaim the solution for the agonizing problems of a disordered humanity.** During the lifetime of those who are now young the condition of the world, and the place of the Bahá’í Cause in it, will change immeasurably, for we are entering a highly critical phase in this era of transition.

Three great fields of service lie open before [young Bahá'ís](#), in which they will simultaneously be remaking the character of human society and preparing themselves for the work that they can undertake later in their lives.

First, the foundation of all their other accomplishments is their study of the teachings, the spiritualization of their lives and the forming of their characters in accordance with the standards of Bahá'u'lláh. **As the moral standards of the people around us collapse and decay, whether of the centuries-old civilizations of the East, the more recent cultures of Christendom and Islám; or of the rapidly changing tribal societies of the world, the Bahá'ís must increasingly stand out as pillars of righteousness and forbearance.**

The life of a Bahá'í will be characterized by truthfulness and decency; he will walk uprightly among his fellowmen, dependent upon none save God, yet linked by bonds of love and brotherhood with all mankind; he will be entirely detached from the loose standards, the decadent theories, the frenetic experimentation, the desperation of present-day society, will look upon his neighbors with a bright and friendly face and be a beacon light and a haven for all those who would emulate his strength of character and assurance of soul.

The second field of service, which is linked intimately with the first, is [teaching the Faith](#), particularly to their [fellow-youth](#), among whom are some of the most open and seeking minds in the world. Not yet having acquired all the responsibilities of a family or a long-established home and job, [youth](#) can the more easily choose where they will live and study or work. In the world at large young people travel hither and thither seeking amusement, education and experiences. [Bahá'í youth](#), bearing the incomparable treasure of the Word of God for this Day, can harness this mobility into service for mankind and can choose their places of residence, their areas of travel and their types of work with the goal in mind of how they can best serve the Faith.

The third field of service is the preparation by [youth](#) for their later years. It is the obligation of a Bahá'í to educate his children; likewise it is the duty of the children to acquire knowledge of the arts and sciences and to learn a trade or a profession whereby they, in turn, can earn their living and support their families. This, for a [Bahá'í youth](#), is in itself a service to God, a service, moreover, which can be combined with teaching the Faith and often with [pioneering](#). The Bahá'í community will need men and women of many skills and qualifications; for, as it grows in size the sphere of its activities in the life of society will increase and diversify. Let [Bahá'í youth](#), therefore, consider the best ways in which they can use and develop their native abilities for the service of mankind and the Cause of God, whether this be as farmers, teachers, doctors, artisans, musicians or any one of the multitude of livelihoods that are open to them.

When studying at school or university Bahá'í youth will often find themselves in the unusual and slightly embarrassing position of having a more profound insight into a subject than their instructors. The Teachings of Bahá'u'lláh throw light on so many aspects of human life and knowledge that a Bahá'í must learn, earlier than most, to weigh the information that is given to him rather than to accept it blindly. A Bahá'í has the advantage of the divine Revelation for this Age, which shines like a searchlight on so many problems that baffle modern thinkers; he must therefore develop the ability to learn everything from those around him, showing proper humility before his teachers, but always relating what he hears to the Bahá'í teachings, for they will enable him to sort out the gold from the dross of human error.

Paralleling the growth of his inner life through prayer, meditation, service and study of the teachings, [Bahá'í youth](#) have the opportunity to learn in practice the very functioning of the [Order of Bahá'u'lláh](#). Through taking part in conferences and [summer schools](#) as well as [Nineteen Day Feasts](#), and in service on committees, they can develop the wonderful skill of [Bahá'í consultation](#), thus tracing new paths of human corporate action. [Consultation](#) is no easy skill to learn, requiring as it does the subjugation of all egotism and unruly passions, the cultivation of frankness and freedom of thought as well as courtesy, openness of mind and wholehearted acquiescence in a majority decision. In this field [Bahá'í youth](#) may demonstrate the efficiency, the vigor, the access of unity which arise from true consultation and, by contrast, demonstrate the futility of partisanship, lobbying, debate, secret diplomacy and unilateral action which characterize modern affairs. [Youth](#) also take part in the life of the Bahá'í community as a whole and promote a society in which all generations—elderly, middle-aged, youth, children—are fully integrated and make up an organic whole. By refusing to carry over the antagonisms and mistrust between the generations which perplex and bedevil modern society they will again demonstrate the healing and life-giving nature of their religion.

The [Nine Year Plan](#) has just entered its third year. The [youth](#) have already played a vital part in winning its goals. We now call upon them, with great love and highest hopes and the assurance of our fervent prayers, to consider, individually and in consultation, wherever they live and whatever their circumstances, those steps which they should take now to deepen themselves in their knowledge of the divine message, to develop their characters after the pattern of [the Master](#), to acquire those skills, trades and professions in which they can best serve God and man, to intensify their service to the Cause of Bahá'u'lláh and to radiate its message to the seekers among their contemporaries.

[signed: The Universal House of Justice]



Comments

June 10. On this date in 1988, a news story in the Religion section of the Chicago Tribune about Orthodox Bahá'ís was titled, "Bitter dispute divides Bahais" noting that the third Guardian "Joel Marangella has been forced to live in hiding because of death threats."

submitted4 months ago by A35821363

June 10. On this date in 1988, a [news story](#) in the Religion section of the Chicago Tribune about [Orthodox Bahá'ís](#) was titled, "[Bitter dispute divides Bahais](#)" noting that the third Guardian "Joel Marangella has been forced to live in hiding because of death threats."

On May 8, 2005, the [Orthodox Bahá'ís](#), listed as the [Second International Bahá'í Council](#) would win a legal case brought against them by the National Spiritual Assembly of the Bahá'ís of the United States before the [World Intellectual Property Organization](#) (see [WIPO Case No. D2005-0214](#)) for the use of the domain name [uhj.net](#).

<http://archives.chicagotribune.com/1988/06/10/page/43/article/bitter-dispute-divides-bahais>

Image of story in paper, on Page 43... <https://chicagotribune.newspapers.com/image/388701266/>

<http://www.wipo.int/amc/en/domains/decisions/html/2005/d2005-0214.html>



Comments

June 10. On this date in 1998, the UHJ wrote the ITC providing an "overview of the duties...general framework for your operations" given that "In recent years, opposition to the Cause has taken forms unfamiliar to the Bahá'í community, and this poses new challenges to your institution."

submitted4 months agobyA35821363

June 10. On this date in 1998, the Universal House of Justice had addressed [a letter](#) to the [International Teaching Centre](#) providing an "overview of the duties...general framework for your operations" given that "In recent years, opposition to the Cause has taken forms unfamiliar to the Bahá'í community, and this poses new challenges to your institution."

The Universal House of Justice

10 June 1998

The [International Teaching Centre](#)

Beloved Friends,

Twenty-five years have passed since the establishment of the [International Teaching Centre](#), during which time its structure, including that of the institution of the [Continental Boards of Counselors](#), has been steadily consolidated. **The Counselors and their auxiliaries have assumed their responsibilities for the protection and the propagation of the Faith with increasing vigor.** Their role in the advancement of the Cause, whether through contacts with the individual believers or consultations with [Assemblies](#), has been crucial, and the animating influence of their [institution](#) can now be felt in every area of Bahá'í en-

deavor. The contributions they are making to the execution of the [Four Year Plan](#) are ample evidence of the maturation taking place. This impressive record stands as a testimony to the diligence and wisdom with which the [Teaching Center](#) has guided their efforts.

The enclosed overview of the duties assigned to your [institution](#), expressed in broad terms, will provide the general framework for your operations. The focus of your work will, of course, be determined by the specific requirements of the Faith at any given period in its development.

In the matter of protection, **the current procedures for determining the expulsion and reinstatement of [Covenant-breakers](#) remain unchanged,** and you will continue to exercise the responsibility for evaluating the reports of the [Counselors](#) and submitting your decision in each case to us for our consideration and approval before it is announced.

In recent years, opposition to the Cause has taken forms unfamiliar to the Bahá'í community, and this poses new challenges to your institution. You will have to take measures to help the [Counselors](#) to develop, in collaboration with [National Spiritual Assemblies](#), the ability to **detect these subtle attacks and to counter their negative influence.** In this connection, their efforts to **encourage promising young scholars** and promote within the Bahá'í community an appropriate appreciation of intellectual attainment will represent yet another invaluable service to the Cause.

In the field of propagation, during the first two years of this term, you need to center your energies on the prosecution of the [Four Year Plan](#). This is a decisive moment in the history of the world and in the fortunes of the Faith, and it is apparent that the Bahá'í community has become endowed with a new strength. The Bahá'ís of the world have their eyes fixed on one single aim. In order to significantly [advance the process of entry by troops](#), they have been asked to concentrate on the discharge of two immediate tasks: to multiply the human resources of the Cause on an unprecedented scale and, in ever-increasing numbers, to devote themselves to teaching. Since the commencement of the [Plan](#), the friends everywhere have been laboring assiduously, acquiring the powers needed to accomplish these tasks. Through the imaginative use of the means at your disposal, you will be able to reinforce their exertions and ensure that they forge ahead with vision and resolve.

To this end, it will be important for the [Teaching Center](#) to keep careful watch over the progress being made worldwide, analyzing the situation of the Faith region by region and, if necessary, in specific countries. In this way, you can determine the extent to which the capacity of each national community to [promote the process of entry by troops](#) is being

developed and exercised. You will be able to identify specific needs, for example, in the strengthening of [institutes](#), in the implementation of [teaching projects](#), and in the production and distribution of [literature](#), and to respond to them by making recommendations to us, offering advice to the [Counselors](#), deploying [pioneers](#) and traveling teachers, and disbursing financial resources.

Throughout the world, evidences multiply of a new energy at work in the life of the Cause. You have every reason to feel confident of the ability of your [institution](#) to help the friends seize the extraordinary possibilities thus opening before them. Be sure of our ardent prayers that Bahá'u'lláh will confirm you in this great endeavor.

[signed: The Universal House of Justice] OVERVIEW OF DUTIES EXERCISED BY THE [INTERNATIONAL TEACHING CENTER](#) UNDER THE GUIDANCE OF THE UNIVERSAL HOUSE OF JUSTICE

To exercise full responsibility for coordinating, stimulating and directing the [Continental Boards of Counselors](#), acting also as liaison between them and the Universal House of Justice.

To be fully informed of the situation of the Cause in all parts of the world and, from this knowledge, to make reports and recommendations to the Universal House of Justice and give advice to the [Continental Boards of Counselors](#).

To watch over the security and ensure the protection of the Faith of God. **To investigate all cases of incipient [Covenant-breaking](#)**, employing, as necessary, the services of the [Continental Counselors](#) and their [auxiliaries](#). To evaluate the reports rendered by the [Continental Counselors](#) and to decide whether the offender should be expelled from the Cause, submitting the decision to the Universal House of Justice for its consideration, consultation with the Hands of the Cause of God, and approval before an announcement is made. To follow a similar procedure for the reinstatement of a contrite [Covenant-breaker](#).

To be attentive to the spiritual health of the Bahá'í community, strengthening the believers to **resist the influence of both internal and external enemies** and ensuring, to this end, that the [Continental Counselors](#) assist [National and Local Spiritual Assemblies](#) in dealing with **questions that cast doubt on the integrity of the Faith and its teachings**.

To be alert to possibilities for the expansion of the Faith, the [consolidation](#) of its institutions and the development of Bahá'í community life, analyzing such possibilities in the

context of [global plans](#), fostering [consultation](#) among the believers and their institutions on the nature and methods of sustained processes of [growth](#), anticipating needs world-wide, and ensuring that the necessary resources become available to national communities. To give particular attention to the development of human resources, helping national communities increase their capacity to endow growing contingents of believers with spiritual insights, knowledge of the Faith, and skills and abilities of service.

To administer a budget provided from the Bahá'í International Fund, allocating therefrom monies for the development of institutes, the implementation of various types of teaching projects, and the production and distribution of literature and audiovisual materials, as well as the operations of the [Continental Boards of Counselors](#). To also administer the expenditure of the International Deputization Fund and to see to it that [pioneers](#) and traveling teachers are deployed in areas of need, with the help of the Continental Pioneer Committees, whose work it directs.



Comments

June 10. On this date in 2008, the NSA of the United States responded to Kalimát Press, whose "business relationship with the Bahá'í Distribution Service" was suspended due to "an ideological agenda which is at variance with the spirit and interests of the Bahá'í Faith."

submitted4 months ago by A35821363

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[Letter from the National Spiritual Assembly to Kalimát, 2008](#)

Dear Bahá'í Friend,

The National Spiritual Assembly received your email message of March 20, 2008, inquiring as to how Kalimát Press might go about reestablishing its business relationship with the Bahá'í Distribution Service and with other agencies of this institution. Please pardon the delay in our response, owing to the high volume of work at the National Center, which in recent months has included preparations for the 100th Bahá'í National Convention.

You have received several letters from the National Assembly and the Universal House of Justice which explain the reason for our decision in December 2005 that national and local Bahá'í agencies cease to distribute books and other items marketed by Kalimát Press. As the Supreme Body has written in its letter to you dated November 26, 2006, **"you have for many years pursued an ideological agenda which is at variance with the spirit and interests of the Bahá'í Faith; and Kalimát Press has been used as an instrument in its promotion.** Bahá'í institutions have attempted in various ways to apprise you of this concern, but to no avail." In spite of the ample guidance lovingly provided over the years,

the National Assembly has not observed from the tone and content of your communications that you have taken to heart the counsels received thus far and that you sincerely desire to rectify the problems identified by the Faith's institutions.

The National Assembly would be interested to learn your thoughts on this matter. However, **until it sees that you have understood the spirit of the concerns already expressed and demonstrate a genuine aspiration to change accordingly, the National Assembly cannot expect your future activities to differ from those of the past, and will thus have no cause to consider reestablishing its business relationship with Kalimát Press.**

Please be assured of our ardent prayers in the luminous Mashriqu'l-Adhkár that the Blessed Beauty may bestow upon you His wisdom and protection.

With heartfelt Bahá'í love,

National Spiritual Assembly of the Bahá'ís of the United States



Comments

June 11. On this date in 1920 Shoghi Effendi wrote "about admission as a non-collegiate student at Balliol College or any other college at Oxford University. My sole aim is to perfect my English, to acquire the literary ability to write it well, speak it well and translate correctly ..."

submitted 4 months ago by A35821363

June 11. On this date in 1920 Shoghi Effendi [wrote](#) "about admission as a non-collegiate student at Balliol College or any other college at Oxford University. My sole aim is to perfect my English, to acquire the literary ability to write it well, speak it well and translate correctly and eloquently from Persian and Arabic into English. My aim is to concentrate for two years upon this object and to acquire it through the help of a tutor, by attending lectures, by associating with cultured and refined literary circles and by receiving exercises in Phonetics."

My esteemed friend [Sir Herbert Samuel](#) advises me to write you inquiring about admission as a non-collegiate student at Balliol College or any other college at Oxford University. My sole aim is to perfect my English, to acquire the literary ability to write it well, speak it well and translate correctly and eloquently from Persian and Arabic into English. My aim is to concentrate for two years upon this object and to acquire it through the help of a tutor, by attending lectures, by associating with cultured and refined literary circles and by receiving exercises in Phonetics. I would be much obliged if you could help me along that line. (11 June 1920, [Shoghi Effendi in Oxford](#), p. 61)

This letter is also reference in [Shoghi Effendi: The Range and Power of His Pen](#) by 'Alí Nakhjavání as well as in [The Covenant of Bahá'u'lláh, Unit 2, The Guardian of the Faith](#).

On July 28, 1920, Shoghi Effendi, a student at Oxford, [wrote a letter](#) to Florence Breed, wife of [Ali Kuli Khan](#) and mother of [Marzieh Gail](#), outlining his educational ambitions at [Balliol College](#), to study with eminent professors and [Orientalists](#), noting alumni who were all [Imperialists](#).

He was received there by the many devoted friends of 'Abdu'l-Bahá with genuine warmth and affection. Some of them he already knew personally, such as [Dr J. E. Esslemont](#), who had recently been in Haifa and collaborated with him and other friends in the translation of an important Tablet of the Master; [Major W. Tudor Pole](#), who had met 'Abdu'l-Bahá during His stay in London and had been in Palestine with the British Army of Occupation, [rendering the believers every assistance within his power](#); and [Lord Lamington](#).

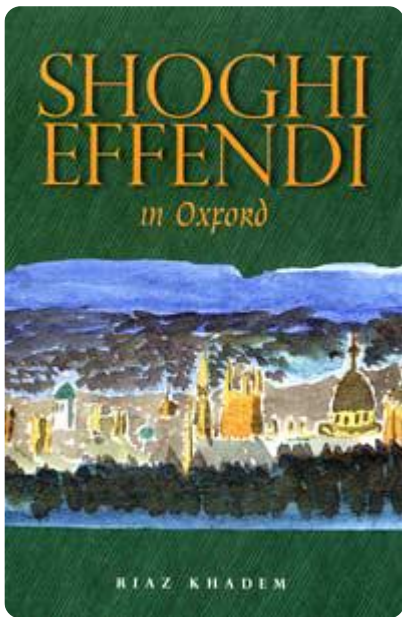
Shoghi Effendi was the bearer of letters from this grandfather to some of His English friends, as is attested in a letter he wrote shortly after his arrival to the wife of [Ali Kuli Khan](#) in France:

July 28, 1920

My dearest Bahá'í sister:

I have been fearfully busy since I stepped on British soil and so far the progress of my work has been admirable. Equipped with the Tablets of the Master for [Lady Blomfield](#), [Lord Lamington](#) and [Major Tudor Pole](#), I have through them come in close touch with eminent professors and [Orientalists](#) whether at Oxford or London University. Having secured introductions and recommendations from [Sir Denison Ross](#), and [Professor Ker](#), to Sir Walter Raleigh - professor of and lecturer on English literature at Oxford - and [Prof. Margoliouth](#) - the remarkable Arabic scholar and Orientalist of the same University, I hastened to Oxford after a busy week stay in London. In fact before leaving for Oxford, I had a letter from [Margoliouth](#) saying that he would do all in his power to be of help to a relative of 'Abdu'l-Bahá. With this man and the [Master of Balliol College](#) - a College from which great men such as [Lord Grey](#), [Earl Curzon](#), [Lord Milner](#), [Mr. Asquith](#), [Swinburne](#) and [Sir Herbert Samuel](#) have graduated - I had the opportunity of speaking about the Cause and clearing up some points that to these busy scholars had hitherto been uncertain and confused.

Do pray for me, as I have requested you on the eve of my departure, that in this great intellectual center I may attain my object and achieve my end...



Comments

June 11. On this date in 1934, a letter written on behalf of Shoghi Effendi stated "the Guardian wishes me to again affirm his view that the authority of the National Spiritual Assembly is undivided and unchallengeable in all matters pertaining to the administration of the Faith"

submitted 4 months ago by A35821363

June 11. On this date in 1934, [a letter](#) written on behalf of Shoghi Effendi stated "the [Guardian](#) wishes me to again affirm his view that the **authority of the National Spiritual Assembly is undivided and unchallengeable** in all matters pertaining to the administration of the Faith ... and that, therefore, the **obedience of individual Bahá'ís, delegates, groups, and assemblies to that authority is imperative, and should be whole-hearted and unqualified.**"

[127. Obedience to the National Spiritual Assembly is the Basis for Unity](#)

"...the [Guardian](#) wishes me to again affirm his view that the **authority of the National Spiritual Assembly is undivided and unchallengeable** in all matters pertaining to the administration of the Faith ... and that, therefore, the **obedience of individual Bahá'ís, delegates, groups, and assemblies to that authority is imperative, and should be whole-hearted and unqualified.** He is convinced that the **unreserved acceptance and complete application of this vital provision of the [Administration](#) is essential to the maintenance of the highest degree of unity among the believers, and is indispensable to the effective working of the [administrative machinery](#) of the Faith in every country.**"

(From a letter written on behalf of Shoghi Effendi to the National Spiritual Assembly of the United States and Canada, June 11, 1934)



Comments

June 11. On this date in 1993, an individual wrote the Universal House of Justice, inquiring about the degree of personal sacrifice when giving to the Fund.

submitted4 months ago by A35821363

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[Personal Sacrifice in Giving to the Fund](#)

1 JULY 1993

To an individual Bahá'í

Dear Bahá'í Friend,

The Universal House of Justice was touched to receive your letter of 11 June 1993 which evinces such devotion to the Cause of God. It has asked us to send you the following reply.

The House of Justice has never gone to the extreme of telling the friends that now is the time to give their long-range savings to the Fund. It sets forth the needs of the Cause, and calls upon the believers to sacrifice, but the degree and manner of his sacrifice depends on each believer's own faith and good judgment in light of his responsibilities. Again and again in His Writings Bahá'u'lláh emphasizes the need for moderation in all things, and He upholds the importance of using wisdom in all we do and say.

Devoted believers in every age have found it challenging to decide how much of their worldly wealth they should give to the Cause of God, and how much they should use to meet their many responsibilities of life, such as educating their children, preparing for their old age so that they will not be a burden on others, and so forth. You will recall the story of the Muslim who asked Muḥammad whether he should tie up his camel or trust in God

that it would not run away. Muḥammad's answer was that he should tie up the camel and trust in God! In this Dispensation, by the institution of Ḥuqúqu'lláh, Bahá'u'lláh has provided us with a measure. We are all obliged to pay that portion of our savings that is God's Right. What remains thereafter is ours to use at our own discretion, for the promotion of the work of the Cause and for helping others less fortunate than ourselves.

In the Hidden Words Bahá'u'lláh revealed:

O My Servant! The best of men are they that earn a livelihood by their calling and spend upon themselves and upon their kindred for the love of God, the Lord of all worlds.[3]

Furthermore, in the twelfth Glad-Tidings He stated:

The most despised of men in the sight of God are those who sit idly and beg. Hold ye fast unto the cord of material means, placing your whole trust in God, the Provider of all means. When anyone occupieth himself in a craft or trade, such occupation itself is regarded in the estimation of God as an act of worship; and this is naught but a token of His infinite and all-pervasive bounty.[4]

Thus to earn a livelihood is a spiritual obligation, and one should not consciously place oneself in a position where one would have to beg others for material support.

It is against this background of responsibility for oneself and one's family that each person must estimate the degree to which he or she can sacrifice for the Funds of the Faith. The range of options and decisions that the believers can make regarding the management of their personal finances without jeopardizing their future security are great, and can only be evaluated by each individual.

The House of Justice asks us to assure you of its prayers at the Sacred Threshold that you may be assisted with divine guidance and confirmations in all your devoted services on behalf of the Faith of Bahá'u'lláh.

With loving Bahá'í greetings, DEPARTMENT OF THE SECRETARIAT

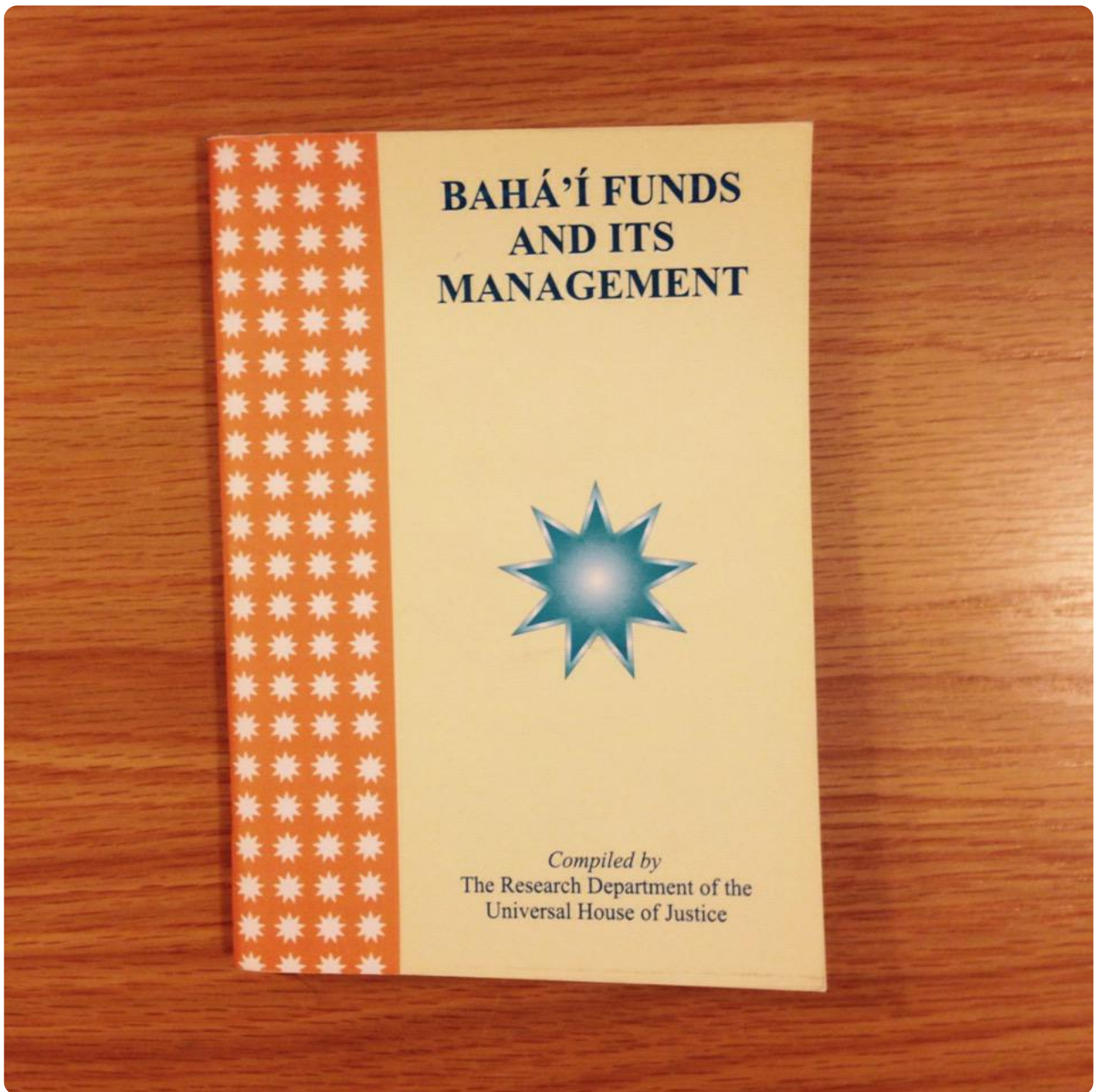
Notes

1.↑ MUHJ, no. 18.4.

2.↑ ADJ, ¶178 (2006)

3.↑ HW, Persian, no. 82.

4.↑ TB, p. 26.



Comments

June 11. On this date in 2015, the UHJ wrote a short letter quoting Shoghi Effendi's statement that the Hands of the Cause of God have to ratify the current Guardian's appointment of another Guardian, and they may also suggest another Guardian, but cannot themselves appoint one.

submitted4 months agobyA35821363

June 11. On this date in 2015, the Universal House of Justice [wrote](#) a short letter quoting Shoghi Effendi's statement that the Hands of the Cause of God have to ratify the current Guardian's appointment of another Guardian, and they may also suggest another Guardian, but cannot themselves appoint one.

Hands of the Cause of God Cannot Appoint a Guardian by Universal House of Justice 2015-06-11 To: The Universal House of Justice Date: 11 June 2015 From: Research Department Hands of the Cause of God and the Guardianship In his email letter of 2 April 2015, Mr. Don Calkins draws attention to a message, dated 31 May 1960, attributed to the Hands of the Cause of God in the Western Hemisphere that addresses "all National Assemblies in the Western Hemisphere" and "all Members of the Auxiliary Boards".[1] Mr. Calkins notes that this message states that Mason Remey was shown a "photostatic copy" of a letter of Shoghi Effendi asserting that the Hands of the Cause of God do not have the prerogative to choose a Guardian. In this regard, he asks whether the mentioned letter of Shoghi Effendi is unpublished and inquires whether a copy can be made available to him. The Research Department offers the following response.

As to Mr. Calkins' question regarding a letter from Shoghi Effendi stating that the Hands of the Cause of God are not entitled to choose a Guardian, it has not been possible to

ascertain which letter is being referenced. We are aware, however, of an unpublished letter dated 17 June 1933, written on the Guardian's behalf to an individual believer partly in response to a question on whether the body of the Hands of the Cause have any authority to suggest or appoint another Guardian. In this letter Shoghi Effendi states, "The Hands of the Cause of God have to ratify the appointment made by the Guardian. They may suggest, but cannot appoint."

1 Mr. Calkins provides the following source: see: h-net.org/~bahai/diglib/MSS/F-J/H/Hands/Hands_Letters1958-1960.pdf [also online at bahai-library.com/true_gross-man_sears_remey].



Comments

June 15. On this date in 1912, an article in the Evening News of San Jose, California introduced 'Abdu'l-Bahá, "though little known in this country, claims 2,000,000 adherents, most of them in the orient...The aim of the teacher is to unite Jew and gentile, Buddhist and Mohammedan...."

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Comments

June 15. On this date in 1925, Shoghi effendi addressed a message to Sir Herbert Samuel, as described in Amatu'l-Bahá Rúhíyyih Khánum in "The Heart and Nerve Centre" in her book "The Guardian of the Bahá'í Faith."

submitted4 months agobyA35821363

June 15. On this date in 1925, Shoghi effendi addressed a message to [Sir Herbert Samuel](#), as described in [Amatu'l-Bahá Rúhíyyih Khánum](#) in [The Heart and Nerve Centre](#) in her book [The Guardian of the Bahá'í Faith](#).

When [Sir Herbert Samuel](#)'s term of office was drawing to a close the Guardian sent to him, on June 15, 1925, one of those messages that so effectively forged links of good will with the government, expressing his own and the Bahá'ís abiding sense of gratitude and deep appreciation of the "kind and noble attitude which [Your Excellency](#) has taken towards the various problems that have beset them since the passing of 'Abdu'l-Bahá ... The Bahá'ís ... remembering the acts of sympathy and good will which the [Palestine Administration](#) under your guidance has shown them in the past, will confidently endeavour to contribute their full share to the material prosperity as well as the spiritual advancement of a land so sacred and precious to them all."

As High Commissioner, [Herbert Samuel](#) was the first Jew to govern the historic land of Israel in 2,000 years, and his appointment was regarded by the [Muslim-Christian Associations](#) as the "first step in formation of Zionist national home in the midst of Arab people." [Herbert Samuel](#) welcomed the arrival of Jewish settlers under the auspices of the [Palestine Jewish Colonization Association](#) and recognised Hebrew as one of the three official languages of the [Mandate territory](#).

Shoghi Effendi had a warm and extended relationship with Herbert Samuel. For example, Amatu'l-Bahá Rúhíyyih Khánum describes a letter Shoghi Effendi received from [Herbert Samuel](#) shortly after 'Abdu'l-Bahá's death,

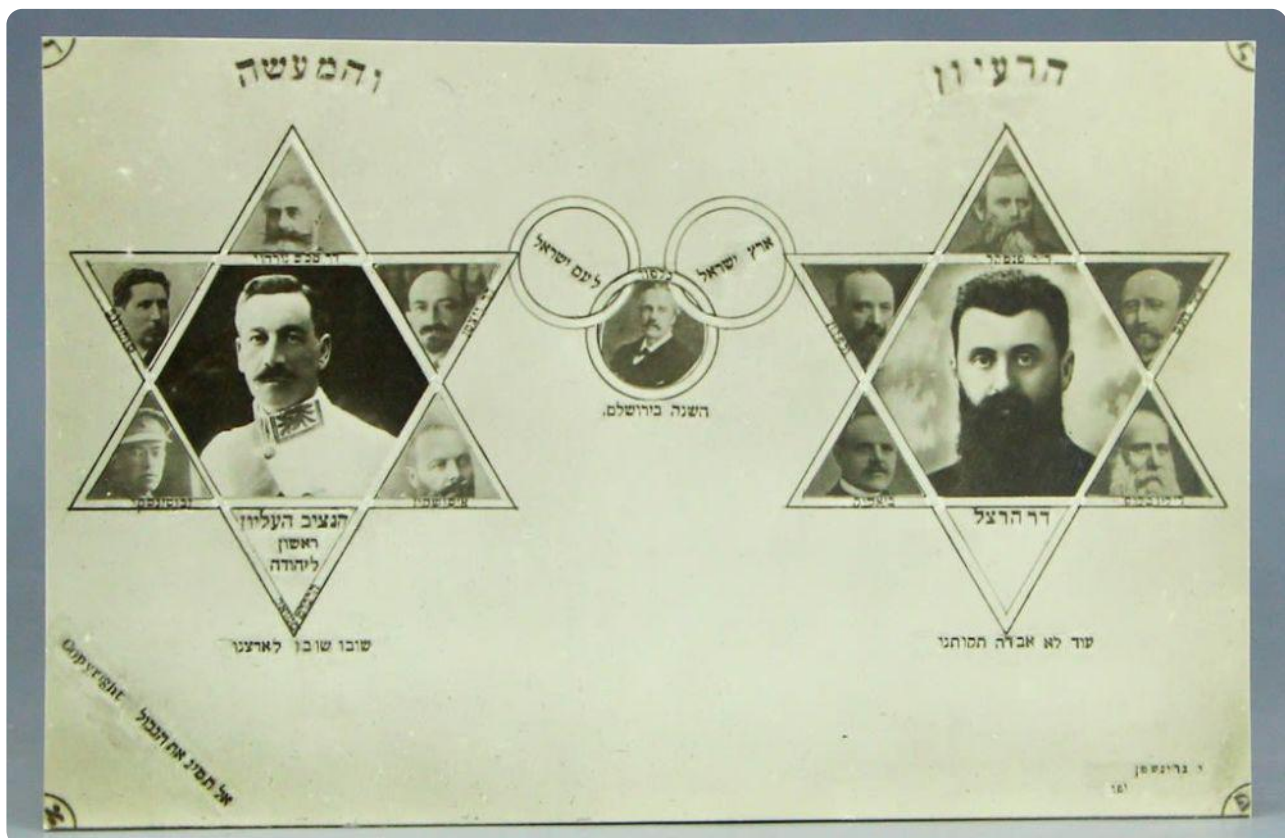
While Shoghi Effendi was thus occupied and was gathering his powers and beginning to write letters such as these to the Bahá'ís in different countries, he received the following letter from the High Commissioner for Palestine, Sir Herbert Samuel, dated 24 January 1922:

Dear Mr. Rabbani,

I have to acknowledge receipt of your letter of Jan. 16., and to thank you for the kind expression it contains. It would be unfortunate if the ever to be lamented death of Sir 'Abdu'l-Bahá were to interfere with the completion of your Oxford career, and I hope that may not be the case. I am much interested to learn of the measures that have been taken to provide for the stable organization of the Bahá'í Movement. Should you be at any time in Jerusalem in would be a pleasure to me to see you here.

Yours sincerely,

[Herbert Samuel](#)



Comments

June 15. On this date in 1935, Shoghi Effendi stated "it is only too obvious that in most of its fundamental assumptions the Cause of Bahá'u'lláh is completely at variance with outworn creeds, ceremonies and institutions."

submitted 4 months ago by A35821363

June 15. On this date in 1935, Shoghi Effendi [stated](#) "it is only too obvious that in most of its fundamental assumptions the Cause of Bahá'u'lláh is completely at variance with outworn creeds, ceremonies and institutions. To be a Bahá'í and at the same time accept membership in another religious body is simply an act of contradiction that no sincere and logically-minded person can possibly accept. To follow Bahá'u'lláh does not mean accepting some of His teachings and rejecting the rest. Allegiance to His Cause must be uncompromising and whole-hearted"

[1396. Membership in Non-Bahá'í Religious Organizations](#)

"Concerning membership in non-Bahá'í religious associations. The Guardian wishes to re-emphasize the general principle already laid down in his communications to your Assembly and also to the individual believers that no Bahá'í who wishes to be a whole-hearted and sincere upholder of the distinguishing principles of the Cause can accept full membership in any non-Bahá'í ecclesiastical organization. For such an act would necessarily imply only a partial acceptance of the Teachings and laws of the Faith, and an incomplete recognition of its independent status, and would thus be tantamount to an act of disloyalty to the verities it enshrines. For it is only too obvious that in most of its fundamental assumptions the Cause of Bahá'u'lláh is completely at variance with outworn creeds, ceremonies and institutions. To be a Bahá'í and at the same time accept membership in another religious body is simply an act of contradiction that no sincere and logically-minded person can possibly accept. To follow Bahá'u'lláh does not mean accept-

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(From a letter written on behalf of Shoghi Effendi to the National Spiritual Assembly of the United States and Canada, June 15, 1935)



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June 15. On this date in 1956, Shoghi Effendi [wrote](#) "Miraculous victories are being won, in the difficult virgin areas, because the pioneers have consecrated their lives to the Noble Mission they have embarked upon. The Friends at home must display this same consecration and dedication. Never must they let a day pass, without teaching some soul, hoping that Bahá'u'lláh will cause each seed to grow. The Friends should seek pure souls, gain their confidence and then teach that person carefully until he becomes a Bahá'í--and then nurture him until he becomes a firm and active supporter of the Faith."

[1996](#). The spirit of the hour is teaching on the Home Fronts. Its goal can only be won by a new spirit of dedication and consecration on the part of the friends at home. Miraculous victories are being won, in the difficult virgin areas, because the pioneers have consecrated their lives to the Noble Mission they have embarked upon. The Friends at home must display this same consecration and dedication. Never must they let a day pass, without teaching some soul, hoping that Bahá'u'lláh will cause each seed to grow. The Friends should seek pure souls, gain their confidence and then teach that person carefully until he becomes a Bahá'í--and then nurture him until he becomes a firm and active supporter of the Faith.

(From a letter dated 15 June 1956 written on behalf of Shoghi Effendi to the Bahá'ís of Lafayette, IN)



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Comments

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The Universal House of Justice

Department of the Secretariat

15 June 1979

To all National Spiritual Assemblies

Dear Bahá'í Friends,

Further to the letter of the House of Justice to you of May 23rd, the situation in Persia continues to be a cause for deep concern and the friends and Holy Places in the country are in serious danger. We have been directed by the House of Justice to inform you of the following developments in the Cradle of our Faith.

An order has been issued by the authorities requiring the [Umaná Company](#) to cease functioning under its Bahá'í manager and to operate henceforth under a new non-Bahá'í management. This company holds on behalf of the Bahá'í community all the properties of the Faith, including the Holy Places. This step is ominous in its implications as it forebodes

total confiscation of all our properties, including Bahá'í cemeteries. A similar step has been taken in respect to the Bahá'í hospital in Tehran, known as the [Mítháqíyyih Hospital](#).

As a result of the recent disturbances, local revolutionary committees in Iran have instigated, in rural areas, the looting of the homes of several hundred Bahá'í families and the deprivation of their means of livelihood. Although a partial restitution of these properties has taken place, adequate compensation for the losses sustained by the Bahá'ís has yet to be made.

Efforts are made to silence the religious conscience of the Bahá'ís, as they are threatened with dismissal from their jobs and loss of their retirement allowances if they refuse to recant their Faith.

[Shirkat-i-Nawnahálán](#), a commercial company of sixty years' standing, in which over 15,000 Bahá'ís have shares and investments, is occupied, its assets frozen, and its staff prevented from work, and denied their salaries. This action contradicts public proclamations of the new regime as well as accepted international standards.

The proposed drafts of the new constitution as published in the press recognize three religious minorities but omit mention of the Bahá'ís, in spite of the fact that they are the largest religious minority in the country.

The true aims and principles of the Faith are being maliciously misrepresented by a group of fanatical Shí'ah fundamentalists, established over twenty years ago, and one of whose chief aims has been and is to harass the Bahá'í community in Iran. This group is presently spreading false allegations against the Bahá'ís, unjustly accusing them of being [enemies of Islam](#), [agents of Zionism](#) and political tools of the previous regime. Such allegations have aroused the passions of uninformed mobs, and created misunderstandings with the authorities. As the Bahá'ís are not a recognized entity in Iran, they have no opportunity to deny or disprove these false accusations....

One of the Persian friends has also written to the House of Justice a eulogy of the spirit of his fellow-believers at this moment of deep agitation and turmoil in the Cradle of our Faith. A copy of extracts from his letter is enclosed.

With loving Bahá'í greetings,

Department of the Secretariat



Comments

June 15. On this date in 1987, the UHJ wrote about the Bahá'í approach to alleviating the problems afflicting humanity and the plight of the indigenous and aboriginal peoples "This unity can only be achieved through the spreading of the Faith and the building up of the World Order of Bahá'u'lláh."

submitted4 months agobyA35821363

June 15. On this date in 1987, the Universal House of Justice [wrote](#) (also [here](#)) about the Bahá'í approach to alleviating the problems afflicting human society and the plight of the indigenous and aboriginal peoples "The Bahá'í approach to resolution of the manifold problems affecting human society rests upon the assertion by Bahá'u'lláh that these ills are but various symptoms and side effects of the basic disease, which the Divine Physician has diagnosed to be disunity. Bahá'u'lláh has made it abundantly clear that the first step essential for the health and harmony of the whole of mankind is its unification. He says, 'The well-being of mankind, its peace and security are unattainable unless and until its unity is firmly established' (*The World Order of Bahá'u'lláh*, p. 203). By contrast, the approach of most people is the exact opposite: their concentration is on attempts to remedy the multitude of ills besetting mankind, with the expectation that the resolution of these problems will lead ultimately to unity. This unity can only be achieved through the spreading of the Faith and the building up of the [World Order of Bahá'u'lláh](#)."

[Plight of the Indigenous and Aboriginal Peoples](#)

15 JUNE 1987

To two individual Bahá'ís

Dear Bahá'í Friends,

Your letter of 11 April 1987, signed by yourselves, . . . , and . . . , has been received by the Universal House of Justice, and we have been instructed to convey the following response to you.

The House of Justice is deeply concerned at the plight of so many of the indigenous and aboriginal peoples in various parts of the world who have been denied their rights as a consequence of actions by oppressive majorities. Such inequities and injustices are to be found in many countries. The purpose of the coming of Bahá'u'lláh is to lift the yoke of oppression from His loved ones, to liberate all the people of the world, and to provide the means for their abiding happiness.

The Bahá'í approach to resolution of the manifold problems affecting human society rests upon the assertion by Bahá'u'lláh that these ills are but various symptoms and side effects of the basic disease, which the Divine Physician has diagnosed to be disunity. Bahá'u'lláh has made it abundantly clear that the first step essential for the health and harmony of the whole of mankind is its unification. He says, "The well-being of mankind, its peace and security are unattainable unless and until its unity is firmly established" (*The World Order of Bahá'u'lláh*, p. 203). By contrast, the approach of most people is the exact opposite: their concentration is on attempts to remedy the multitude of ills besetting mankind, with the expectation that the resolution of these problems will lead ultimately to unity.

This unity can only be achieved through the spreading of the Faith and the building up of the World Order of Bahá'u'lláh. Bahá'u'lláh states in *Gleanings*, Section 120:

That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician. This, verily, is the truth, and all else naught but error.

As Shoghi Effendi states in *The World Order of Bahá'u'lláh*, p. 34:

What else, might we not confidently affirm, but the unreserved acceptance of the Divine Program enunciated, with such simplicity and force as far back as sixty years ago, by Bahá'u'lláh, embodying in its essentials God's divinely appointed scheme for the unification of mankind in this age, coupled with an indomitable conviction in the unfailing efficacy of each and all of its provisions, is eventually capable of withstanding the forces of

internal disintegration which, if unchecked, must needs continue to eat into the vitals of a despairing society. . . .

Such an effort is frequently misunderstood by others who feel that the Bahá'ís are not concentrating on solving the immediate and pressing problems. This concern was addressed by the House of Justice in [a letter written on [19 November 1974](#) to a National Spiritual Assembly:

. . . Bahá'ís are often accused of holding aloof from the "real problems" of their fellow-men. But when we hear this accusation let us not forget that those who make it are usually idealistic materialists to whom material good is the only "real" good, whereas we know that the working of the material world is merely a reflection of spiritual conditions and until the spiritual conditions can be changed there can be no lasting change for the better in material affairs.

We should also remember that most people have no clear concept of the sort of world they wish to build, nor how to go about building it. Even those who are concerned to improve conditions are therefore reduced to combating every apparent evil that takes their attention. Willingness to fight against evils, whether in the form of conditions or embodied in evil men, has thus become for most people the touchstone by which they judge a person's moral worth. Bahá'ís, on the other hand, know the goal they are working towards and know what they must do, step by step, to attain it. Their whole energy is directed towards the building of the good, a good which has such a positive strength that in the face of it the multitude of evils—which are in essence negative—will fade away and be no more. To enter into the quixotic tournament of demolishing one by one the evils in the world is, to a Bahá'í, a vain waste of time and effort. His whole life is directed towards proclaiming the Message of Bahá'u'lláh, reviving the spiritual life of his fellow-men, uniting them in a divinely created [World Order](#), and then, as that [Order](#) grows in strength and influence, he will see the power of that Message transforming the whole human society and progressively solving the problems and removing the injustices which have so long bedeviled the world.

It is contrary to Bahá'í principles for a believer to resort to partisan political action in asserting his rights or in seeking to obtain justice. It would be quite wrong for a Bahá'í to take up arms for a cause he or she believes to be just; such an action would be a direct contradiction of the aims of the Faith and of its laws. Believers are enjoined to deepen themselves more fully in the principles of world order expounded by Shoghi Effendi in his writings, so that they will gradually come to understand the underlying cause of the

oppression of minorities, as well as the spiritual forces released by Bahá'u'lláh and animating the work of the Bahá'í community in laboriously erecting and perfecting the administrative institutions which are the means by which justice is being established in the world.

Bahá'ís are free to work within the existing political and legal system. There is no objection to any Bahá'ís making a legal claim to property or rights through the courts or administrative agencies to which he has access.

With the emergence of the Faith from obscurity, there are increasing opportunities to bring Bahá'í principles to the attention of governments and to offer advice in the promotion of human rights. It is essential that such endeavors be carried out under the aegis of the National Spiritual Assembly. The believers are free to make suggestions to their National Assemblies or to recommend a course of action, but they must trust in the wisdom of their National Spiritual Assemblies to decide whether or not such action is appropriate.

The House of Justice hopes the above makes clear the Bahá'í position on the important issue raised in your letter. We are asked to assure you that prayers will be offered at the Sacred Threshold for all those concerned with this distressing problem.

With loving Bahá'í greetings,

DEPARTMENT OF THE SECRETARIAT



Comments

June 15. On this date in 1997, the Milwaukee Journal Sentinel featured an article about Mildred Root Mottahedeh who was a member of the IBC and the first representative of the Bahá'í International Community to the United Nations. She made a substantial fortune from her luxury porcelain business.

submitted4 months agobyA35821363

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The [article notes...](#)

For the last five years, she has served as a consultant to [Mottahedeh & Co.](#), having sold it to fellow Baha'is [Grant and Wendy Kvalheim](#).

Now, she's retiring in order to focus full-time on the Mottahedeh Foundation, which has founded and sponsored projects in Uganda, Zaire, India and Micronesia.

Founded in 1958, the foundation is an extension of philanthropic work that she and her husband started in 1929, when they began their 49-year marriage. Living in an apartment in Greenwich Village, they were better off than many, she said.

"We felt so sorry for all the poor kids, all the starving people. We felt a sense of obligation."

Once a month, they rented a double-decker bus, filled it with children, drove to clothing and candy wholesalers, dressed and treated the kids, then took them to the [Baha'i Center](#) for a meal.

Baha'i was founded in the mid-19th century in Iran. Its main tenets are the unity of all religions and the unity of humankind.

Mildred Mottahedeh [was born](#) in Seabright, New Jersey on August 7, 1908, and died in New York City on February 17, 2000.



Comments

June 16. On this date in 1897, Adelbert Mühlischlegel was born. He became a Bahá'í in 1920, translated Bahá'í literature and served as a member of the National Spiritual Assembly of Germany. He was appointed a Hand of the Cause by Shoghi Effendi in February 1952.

submitted 4 months ago by A35821363

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It is unclear whether [Adelbert Mühlischlegel](#) was the addressee of Shoghi Effendi's [letter of February 11, 1934, addressed to a German Bahá'í](#) stating about the [Nazi government](#) that "obedience to the regulations and orders of the state is indeed, the sacred obligation of every true and loyal Bahá'í" and that "our German friends are under the sacred obligation to whole-heartedly obey the [existing political regime](#), whatever be their personal views and criticisms of its actual working. There is nothing more contrary to the spirit of the Cause than open rebellion against the governmental authorities of a country, specially if they do not interfere in and do not oppose the inner and sacred beliefs and religious convictions of the individual. And there is every reason to believe that the [present regime in Germany](#), which has thus far refused to trample upon the domain of individual conscience in all matters pertaining to religion will never encroach upon it in the near future, unless some unforeseen and unexpected changes take place. And this seems to be doubtful at present."

11 February 1934

Dear Bahá'í Brother,

I am charged by the Guardian to thank you for your letter of Jan. 30th as well as for the enclosed pamphlet containing the address delivered by [Herr Hitler](#) on [Oct. 14th, 1933](#), on the subject of Germany's attitude towards peace, all of which he read with deepest care and sustained interest. He wishes me to convey to you and to all the members of your German National Assembly and through them to all the followers of the [Faith in Germany](#) his views on the [present conditions in that land](#), and particularly in their relation to the nature and scope of the Bahá'í activities of our German believers.

At the outset it should be made indubitably clear that the Bahá'í Cause being essentially a religious movement of a spiritual character stands above every political party or group, and thus cannot and should not act in contravention to the principles, laws, and doctrines of any government. **Obedience to the regulations and orders of the state is indeed, the sacred obligation of every true and loyal Bahá'í.** Both Bahá'u'lláh and `Abdu'l-Bahá have urged us all to be submissive and loyal to the political authorities of our respective countries. It follows, therefore, that **our German friends are under the sacred obligation to whole-heartedly obey the existing [political regime](#), whatever be their personal views and criticisms of its actual working.** There is nothing more contrary to the spirit of the Cause than open rebellion against the governmental authorities of a country, specially if they do not interfere in and do not oppose the inner and sacred beliefs and religious convictions of the individual. And there is every reason to believe that the present [regime in Germany](#) which has thus far refused to trample upon the domain of individual conscience in all matters pertaining to religion will never encroach upon it in the near future, unless some unforeseen and unexpected changes take place. And this seems to be doubtful at present.

For whereas the friends should obey the government under which they live, even at the risk of sacrificing all their administrative affairs and interests, they should under no circumstances suffer their inner religious beliefs and convictions to be violated and transgressed by any authority whatever. **A distinction of a fundamental importance must, therefore, be made between spiritual and administrative matters. Whereas the former are sacred and inviolable, and hence cannot be subject to compromise, the latter are secondary and can consequently be given up and even sacrificed for the sake of obedience to the laws and regulations of the government.** Obedience to the state is so vital a principle of the Cause that should the authorities in Germany decide to-day to prevent the Bahá'ís from holding any meeting or publishing any literature they should obey and be as submissive as our Russian believers have thus far

been under the Soviet regime. But, as already pointed out, such an allegiance is confined merely to administrative matters which if checked can only retard the progress of the Faith for some time. In matters of belief, however, no compromise whatever should be allowed, even though the outcome of it be death or expulsion

There is one more point to be emphasized in this connection. The principle of obedience to government does not place any Bahá'í under the obligation of identifying the teachings of his Faith with the political program enforced by the government. For such an identification, besides being erroneous and contrary to both the spirit as well as the form of the Bahá'í message, would necessarily create a conflict within the conscience of every loyal believer.

For reasons which are only too obvious the Bahá'í philosophy of social and political organization cannot be fully reconciled with the political doctrines and conceptions that are current and much in vogue to-day. The wave of nationalism, so aggressive and so contagious in its effects, which has swept not only over Europe but over a large part of mankind is, indeed, the very negation of the gospel of peace and of brotherhood proclaimed by Bahá'u'lláh. The actual trend in the political world is, indeed, far from being in the direction of the Bahá'í teachings. The world is drawing nearer and nearer to a universal catastrophe which will mark the end of a bankrupt and of a fundamentally defective civilization.

From such considerations we can well conclude that we as Bahá'ís can in no wise identify the teachings of Bahá'u'lláh with man-made creeds and conceptions, which by their very nature are impotent to save the world from the dangers with which it is being so fiercely and so increasingly assailed.

The Guardian hopes that these brief explanations will be sufficient to guide our German National Assembly in their efforts to safeguard and promote the interests of the Faith, and that through them they will be given a new vision of the Cause and a fresh determination to carry forward its message to the world at large.

With greetings and best wishes to you and to all the friends in Germany,...

In the Guardian's own handwriting:

Dear and valued co-worker:

I wish to add a few words in loving appreciation of your strenuous, your intelligent and devoted efforts for the spread and consolidation of our beloved Faith. May the Almighty bless your endeavours, deepen your understanding of the essentials and requirements of

our beloved Cause, and enable you in these difficult and challenging days to promote its interests and consolidate its institutions,

Your true brother,

Shoghi



Comments

June 16. On this date in 1912, a newspaper story in The Anaconda Standard of Montclair, New Jersey, introduced "'Abdu'l-Bahá, the Persian religious leader and spiritual and temporal head of the 14,000,000 of Bahá'ís scattered throughout the world."

submitted4 months agobyA35821363

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'Abdu'l-Bahá, the Persian religious leader and spiritual and temporal head of the **14,000,000 of Bahá'ís scattered throughout the world**, will not return to his native land. 'Abdu'l-Bahá, the son of the founder of the Bahá'í sect, came to America to address the Lake Mohonk peace conference and the American congress of Bahá'ís in Chicago, expecting to leave this month on the return journey to Persia. The venerable prophet has been so pleased with his reception in America that he has decided to stay and will today take up his home at 11 Bradford place, Montclair, N. J. There are about 50 Bahá'ís in the Jersey suburb. The venerable prophet has spent 40 of his 70 years in prison because of his religious beliefs, which are somewhat similar to theosophy in that they inculcate the spirit of universal brotherhood and the unity of all religions, without having any specific creed.

Gossip of the Metropolis

Abdul Baha, the Persian religious leader and spiritual and temporal head of the 14 000 000 of Bahaists scattered throughout the world, will not return to his native land. Abdul Baha, the son of the founder of the Bahai sect, came to America to address the Lake Mohonk peace conference and the American congress of Bahaists in Chicago, expecting to leave this month on the

Comments

June 16. On this date in 1942, Shoghi Effendi stated "This Cause, although it embraces with equal esteem people of all ages, has a special message and mission for the youth of your generation. It is their charter for their future, their hope, their guarantee of better days to come."

submitted4 months ago by A35821363

June 16. On this date in 1942, a letter written on behalf of Shoghi Effendi [stated](#) "This Cause, although it embraces with equal esteem people of all ages, has a special message and mission for the youth of your generation. It is their charter for their future, their hope, their guarantee of better days to come. Therefore the Guardian is especially happy that the young Bahá'ís are active in the pioneer work...."

[2272](#). Young men such as yourself[s], so surprisingly dedicated to a movement which the uninitiated might associate with mature people of a philosophical bent of mind, so free from the current dissipated habits of most young people, are in a position to capture the attention and respect of both young and old alike. This Cause, although it embraces with equal esteem people of all ages, has a special message and mission for the youth of your generation. It is their charter for their future, their hope, their guarantee of better days to come. Therefore the Guardian is especially happy that the young Bahá'ís are active in the pioneer work....

(16 June 1942 to an individual believer)



Comments

June 16. On this date in 1945, Shoghi Effendi described the Bahá'í Administrative Order as the "the ideal instrument to make spiritual laws function properly in the material affairs of this world."

submitted4 months agobyA35821363

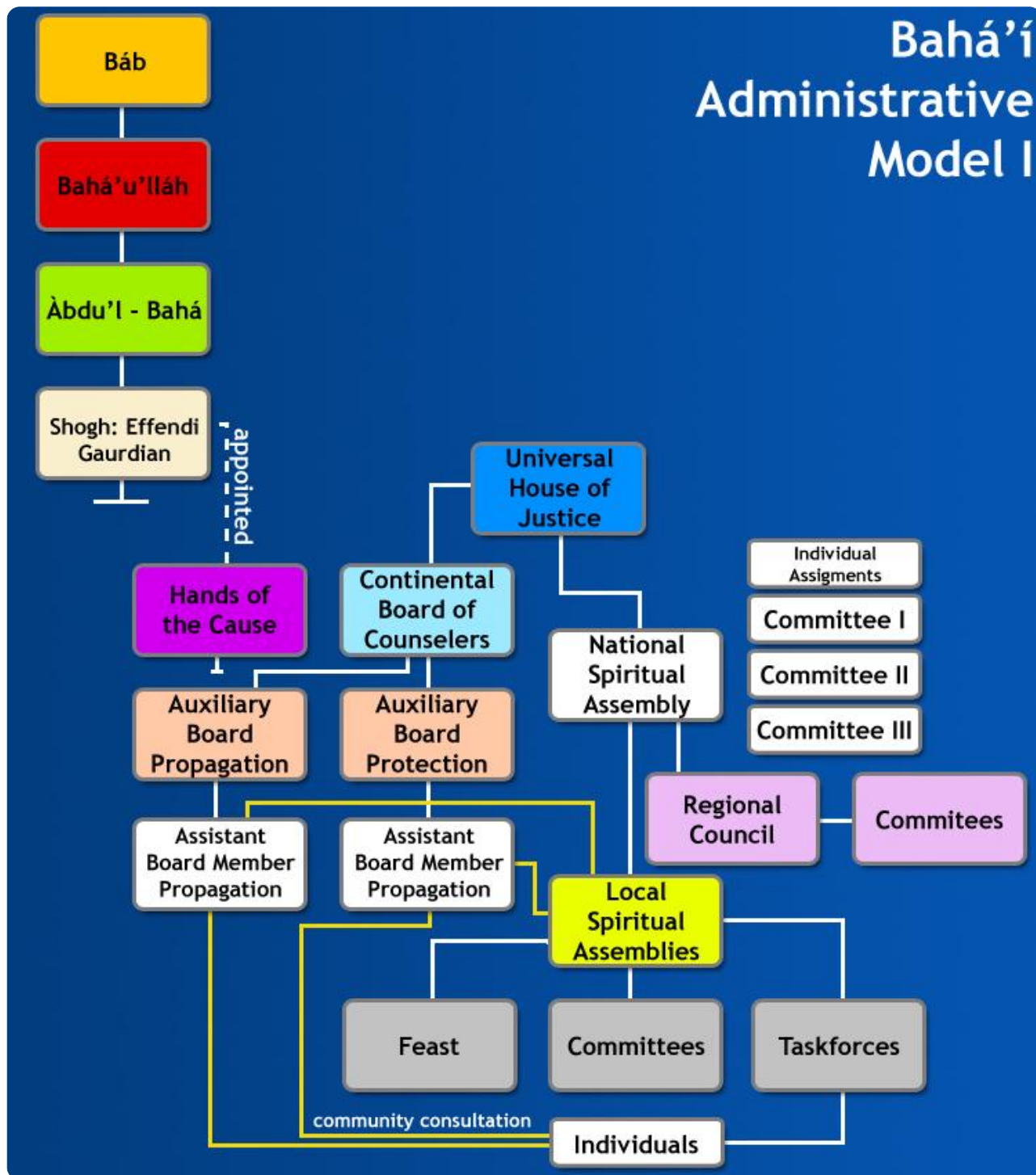
June 16. On this date in 1945, Shoghi Effendi [described](#) the [Bahá'í Administrative Order](#) as the "the ideal instrument to make spiritual laws function properly in the material affairs of this world."

[3. The Ideal Instrument to Make Spiritual Laws Function Properly](#)

"He hopes you will devote as much of your spare time as possible to the work of the Cause, especially in impressing upon the believers the importance of [the Administration](#) and helping them to really understand [its](#) purpose and all [it](#) can achieve once they get [it](#) to function properly. In other words [it](#) is a perfect form which must be animated by the spirit of the Cause. [It](#) is the ideal instrument to make spiritual laws function properly in the material affairs of this world."

(From a letter written on behalf of Shoghi Effendi to an individual believer, June 16, 1945)

Bahá'í Administrative Model I



Comments

June 16. On this date in 1982, in a letter to the NSA of the Virgin Islands, the UHJ stated the method by which Counsellors may report "information about the conduct of individuals which adversely affects the interests of the Faith" to NSAs.

submitted4 months agobyA35821363

June 16. On this date in 1982, in [a letter](#) to the National Spiritual Assembly of the Virgin Islands, the Universal House of Justice [stated](#) the method by which Counsellors may report "information about the conduct of individuals which adversely affects the interests of the Faith" to National Spiritual Assemblies.

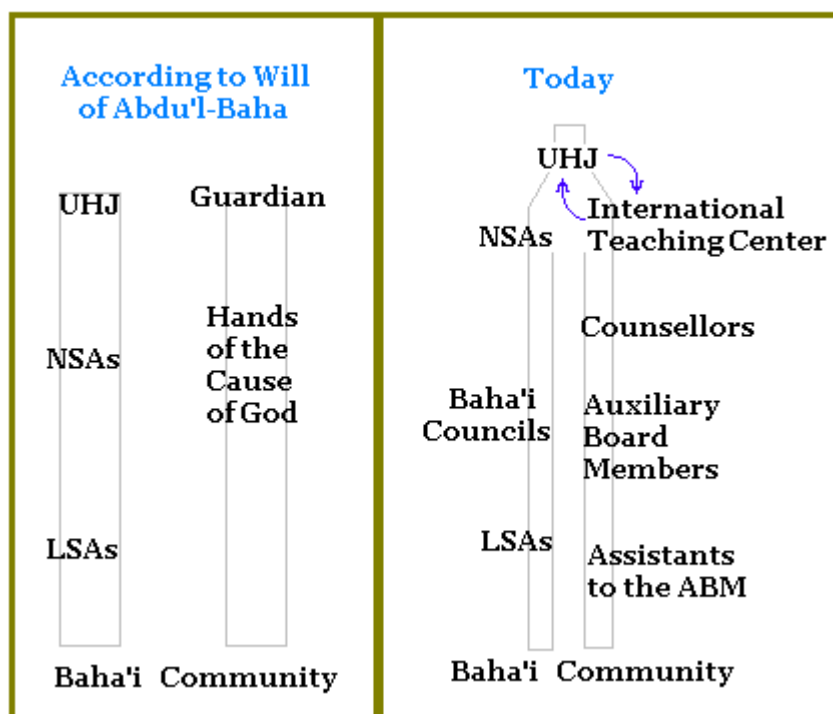
[1101. The Counsellors May Report Misconduct of Individuals to the National Spiritual Assembly Through Board Member](#)

"Information about the conduct of individuals which adversely affects the interests of the Faith may be conveyed by [the Counsellors](#) to the National Spiritual Assembly either directly or, if [the Counsellors](#) so choose, through one or more of their [Auxiliary Board](#) members. The method of conveyance of such information is left to the discretion of [the Counsellors](#).

"Any matter which is related to the protection of the Faith is obviously a primary concern of the National Assembly, as it is of [the Counsellors](#)."

(From a letter written on behalf of the Universal House of Justice to the National Spiritual Assembly of the Virgin Islands, June 16, 1982)

The implementation of this apparatus in the United States is described by [Juan Cole](#) in his article, [The Baha'i Faith in America as Panopticon, 1963-1997](#). For example, Cole describes some of the activities of [Stephen Birkland](#) who was then a Counsellor and currently serves as a member of the Universal House of Justice.



Comments

June 16. On this date in 1999, the International Teaching Centre wrote a letter elaborating on the April 7 letter from the UHJ titled "Issues Related to the Study of the Bahá'í Faith" which had noted "a campaign of internal opposition to the Teachings is currently being carried on..."

submitted 4 months ago by A35821363

June 16. On this date in 1999, the International Teaching Centre wrote [a letter](#) elaborating on the April 7 letter from the Universal House of Justice titled "[Issues Related to the Study of the Bahá'í Faith](#)" ([also here](#)) which had noted "a campaign of internal opposition to the Teachings is currently being carried on through the use of the Internet, a communications system that now reaches virtually every part of the world.."

[16 June 1999](#)

Transmitted electronically

To all Continental Boards of Counsellors

Dearly loved Co-workers,

Further to our letter of 23 April 1999, we would like to draw your attention to a few themes in the letter of 7 April 1999 written on behalf of the Universal House of Justice to all National Spiritual Assemblies on the subject of internal opposition, which may warrant added reflection as you carry out your sacred responsibility of protecting the Cause of God. The letter from the House of Justice reaffirms the important role the Continental Counsellors play in being attentive to the spiritual health of the community and provides

background information necessary to clarify the current situation for the friends and deepen their loyalty to the Revelation of Bahá'u'lláh and His Covenant.

The opposition campaign on the Internet, it should be noted, is being promoted by only "a small number of Bahá'ís"; many friends engaged in these discussions are, in fact, devoted believers. As the letter of 7 April indicates, the approach of the House of Justice has been to show forbearance and to intervene only when it has been unavoidable. We would encourage the Counsellors to follow this example and, in the spirit of 'Abdu'l-Bahá and the Guardian, to show patience and compassion when relating to Bahá'ís who may have been adversely influenced by the Internet discussions. As part of the responsibility of "diffusing the divine fragrances," you and your Auxiliary Board members and their assistants will need to make every effort to attract the friends who are troubled or disaffected back to a loving and understanding Bahá'í community life. As you are well aware, to develop an adversarial relationship with any of the friends will only create an atmosphere of suspicion and mistrust that will pose far greater problems for the general community than the activities of a few misguided individuals. It is equally important for the Counsellors and their auxiliaries to foster a spirit of tolerance in the Bahá'í communities as members grow in their understanding of Bahá'u'lláh's Revelation. A spirit of free inquiry should be preserved so that the friends feel comfortable asking questions within Bahá'í gatherings, such as in deepening classes or at summer schools, without fear of disapproval or alienation.

Another significant theme that is raised in both the 7 April letter and the document on "Opposition to the Cause and its use of the Internet" is the potentially harmful effect that can result from continued exposure to discussions that attack the Administrative Order. Rather than a "serious exploration of Bahá'í themes," it is reported that in certain discussion groups on the Internet one encounters derogatory and defamatory remarks against Bahá'í institutions and its members. Counsellors may wish to advise believers engaged in these discussions to ponder earnestly the counsel from the Universal House of Justice that to continue dialogue with those who have shown a fixed antagonism to the Faith, and have demonstrated their imperviousness to any ideas other than their own, is usually fruitless and, for the Bahá'ís who take part, can be burdensome and even spiritually corrosive.

Our letter of 22 April 1998 stresses the vital role that Counsellors can play in strengthening the communities to resist internal opposition. This responsibility includes identifying promising young minds, encouraging their scholarship, and providing them with guidance in their study of the Writings. Parallel to this is the ever-present duty of the Counsellors

and Board members to utilize evidences of opposition as opportunities for the friends to deepen their faith in the nature and power of the Covenant.

We encourage all the Boards of Counsellors to study the 7 April 1999 letter at their upcoming plenary meetings. The degree to which the issues discussed in the letter affect different national communities will, of course, vary. With this in mind, we leave it to your discretion whether you feel it would be beneficial, subsequent to your meeting, to arrange for a consultation on the letter with the National Spiritual Assemblies you serve and with the Auxiliary Board members. In all cases, we would encourage the Counsellors to become thoroughly familiar with the publication "Issues Related to the Study of the Bahá'í Faith" and utilize it in their training of Auxiliary Board members and their assistants.

We are confident that you will recognize in the current circumstances fresh opportunities for discharging your important responsibilities of promoting and edifying the souls of the believers. May Bahá'u'lláh bless and sustain you in your high endeavors.

With loving Bahá'í greetings,

The International Teaching Centre

cc: The Hands of the Cause of God



Comments

June 17. On this date in 1850, during the Bábi uprising in Nayríz, the governor of Nayríz called a truce with Vahíd, and Vahíd left the fort of Khájih to meet the governor in his siege camp. On June 21, Vahíd signed a document informing the Bábís that an agreement had been reached, and that...

submitted 4 months ago by A35821363

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In June of 1846, Siyyid Yahyá Dárábí, later known as Vahíd, was sent by the Shah of Iran to Shiraz to investigate the Báb's claims. Vahíd stayed in Shiraz through July met with the Báb several times, eventually become a Bábi. During this stay in Shiraz, the Báb wrote his *Tafsír-i-Súrih-i-Kawthar* ("Tafsir on the Surah al-Kawthar") for Yahyá Dárábí. Considered the Báb's most important work during the Shiraz period, the *Tafsír-i-Súrih-i-Kawthar* is a commentary of over two hundred pages on the *Surah al-Kawthar* which, being only three verses in length, is the shortest in the Qur'an.

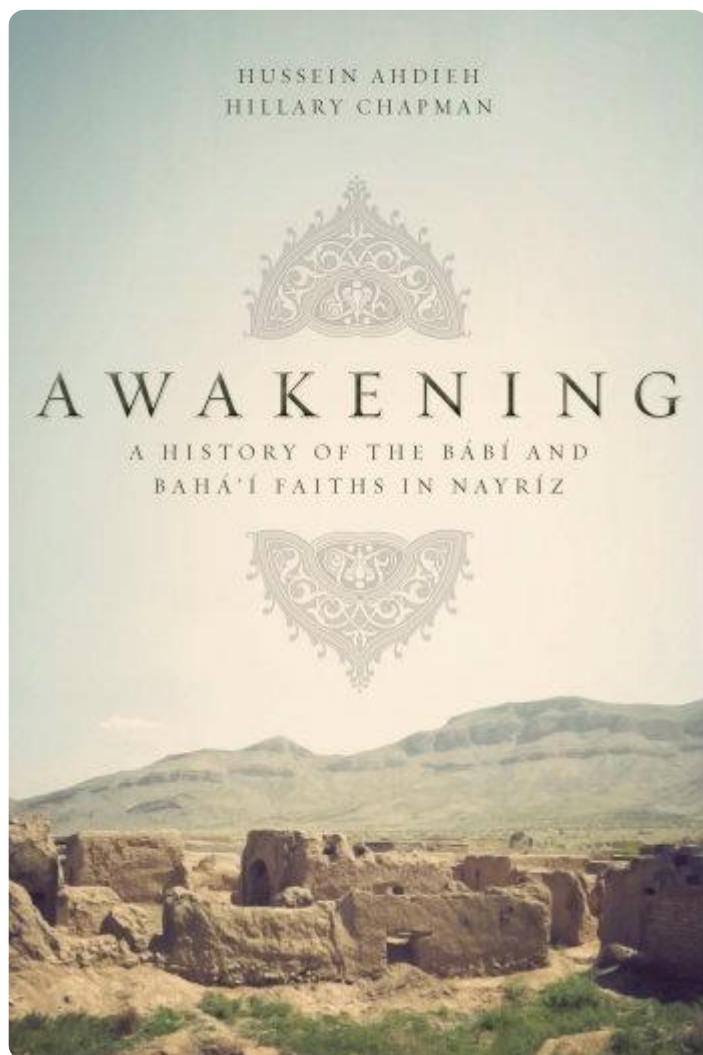
On May 27, 1950, Vahíd arrived in Nayríz and proclaimed the Báb's mission in a mosque, which resulted in the governor taking action against him. In the subsequent fighting, Vahíd and a group of Bábís were besieged at the nearby fort of Khájih.

On June 17, 1950, the governor of Nayríz called a truce with Vahíd, and Vahíd left the fort of Khájih to meet the governor in his siege camp. On June 21, Vahíd signed a document

informing the Bábís that an agreement had been reached, and that they could leave the fort. The Bábís were killed after leaving the fort.

Vahíd was beheaded in Nayríz on June 29, 1950, and his body was dragged through the streets.

Later, in March 1853, the governor of the city was killed by Bábís, leading to a second armed conflict near the city where the Bábís once again resisted troop attacks until November 1853, when a massacre of Bábís happened.



Comments

June 17. On this date in 1912, an article in the Brooklyn Daily Eagle described "A BAHAI TOAST TO "THE KING,"... "On the occasion of the Twelfth Annual Banquet of the British Californian Association" a toast, "Let George V, the son of the Peacemaker admit his factorship in a world's restoration."

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Comments

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submitted 4 months ago by A35821363

June 17. On this date in 1935, [a letter](#) written on behalf of Shoghi Effendi addressed to the Bahá'ís of Esslingen, stated that he "will ask Bahá'u'lláh to continue pouring His blessings upon you all."

17 June 1935[to the Bahá'ís of Esslingen] Dear Bahá'í co-workers,

Shoghi Effendi has read with much pleasure your welcome message of the 23rd of May last, and has learned with deep satisfaction of the success of the meeting you have held on the occasion of the anniversary of Báb's Declaration. He feels, indeed, so happy to realize how unitedly and harmoniously your community is discharging its activities, and is certain that, as years go by, it will increasingly manifest a zeal and ardour that will enable it to achieve accomplishments that will not only be unique but which will have far-reaching effects upon the progress of the Cause throughout Germany.

In his moments of meditation and prayers he will specially remember you, and will ask Bahá'u'lláh to continue pouring His blessings upon you all, that your community may daily grow in strength, unity and fervour.

With loving Bahá'í greetings and sincere good wishes...

In the Guardian's own handwriting:

Dearly-beloved co-workers:

I deeply appreciate your most welcome message, and wish to assure you of my deepfelt gratitude for the constancy and zeal which characterize your labours in the Divine Vineyard. I am following the progress of your activities with the utmost interest and joy, and feel confident that the blessings of the Beloved, whom you serve with such ardour, steadfastness and loyalty will guide, enrich and reinforce your historic work for the propagation of His glorious and invincible Faith. Persevere in your high endeavours and rest confident.

Your true and grateful brother,

Shoghi



Comments

June 17. On this date in 1954, Shoghi Effendi stated "There is no specific minimum age mentioned in the Bahá'í teachings at which girls may marry." He noted "In dealing with people who are still backward in relation to our civilized standards...on peoples still living in primitive social orders."

submitted4 months agobyA35821363

June 17. On this date in 1954, Shoghi Effendi [stated](#) "There is no specific minimum age mentioned in the Bahá'í teachings at which girls may marry." He noted "In dealing with people who are still backward in relation to our civilized standards...we must not be too strict in enforcing our opinions on peoples still living in primitive social orders."

[Reconciliation of Apparent Contradictions in the Bahá'í Writings](#)

[3. Minimum Age of Marriage](#)

QUESTION: In a treatise in Persian on various questions, the age of maturity hath been set at fifteen; is marriage likewise conditional upon the reaching of maturity, or is it permissible before that time?

ANSWER: Since the consent of both parties is required in the Book of God, and since, before maturity, their consent or lack of it cannot be ascertained, marriage is therefore conditional upon reaching the age of maturity, and is not permissible before that time. ([Question and Answer 92](#))

Citing the text quoted above, Mr. ___ asks how one can reconcile the following statement in a letter of 17 June 1954 written on behalf of Shoghi Effendi to a National Spiritual

Assembly that **"There is no specific minimum age mentioned in the Bahá'í teachings at which girls may marry":**

In dealing with **people who are still backward in relation to our civilized standards, and in many cases guided by a tribal system which has strong orders of its own**, he feels that you should be both tactful and forbearing. **There is no specific minimum age mentioned in the Bahá'í teachings at which girls may marry.** In the future, this and other questions unspecified will be dealt with by the International House of Justice. In the mean time, we must not be too strict in enforcing our opinions on **peoples still living in primitive social orders.**

In response to a similar question about the quotation above, the Universal House of Justice in a letter of 25 October 1984 written on its behalf to a National Spiritual Assembly provides the following elucidation:

What is not specified in the texts, in connection with the question of the age at which girls may marry, is the degree to which the Bahá'í law on this point, and other similar points, is to be applied at this time, if and when it conflicts with the requirements of an established tribal system which has what is described in the above passage as "strong orders of its own". Such questions are to be referred to the Universal House of Justice, and, in the interim, the Guardian did not want the friends to be "too strict" in such matters.

When Shoghi Effendi's statement is read in this light, it is not in conflict with what has been outlined in the ["Synopsis and Codification of the Laws and Ordinances of the Kitáb-i-Aqdas"](#).



Comments

June 17. On this date in 1987, the UHJ addressed a letter "concerning the treatment of Covenant-breakers in the writing of Bahá'í history" noting Covenant-breaking is a spiritual poison and the calumnies and distortions of the truth which the Covenant-breakers give out are such that they can ..."

submitted4 months agobyA35821363

June 17. On this date in 1987, the Universal House of Justice [addressed a letter](#) "concerning the treatment of Covenant-breakers in the writing of Bahá'í history" noting [Covenant-breaking](#) is a spiritual poison and the calumnies and distortions of the truth which the [Covenant-breakers](#) give out are such that they can undermine the faith of the believer and plant the seeds of doubt."

June 17, 1987 Dear Bahá'í Friend: Your letter of 29 March 1987 concerning the treatment of [Covenant-breakers](#) in the writing of Bahá'í history was received by the Universal House of Justice and we have been asked to convey its reply.

Bahá'í historians have the obligation to present the truth in their works on the Faith and [they should not distort history by avoiding treatment of Covenant-breakers when this is called for](#). Even so, as Bahá'ís they will want to exercise great care in determining what may be necessary for them to read from the writings of [Covenant-breakers](#) to satisfy the requirements of their research.

To read the writings of [Covenant-breakers](#) is not forbidden to the believers and does not constitute in itself an act of [Covenant-breaking](#). Indeed, some of the Bahá'ís have the unpleasant duty to read such literature as part of their responsibilities for protecting the Cause of Bahá'u'lláh. However, the friends are warned in strongest terms against reading

such literature because **Covenant-breaking** is a spiritual poison and the calumnies and distortions of the truth which the **Covenant-breakers** give out are such that they can **undermine the faith of the believer and plant the seeds of doubt** unless he is fore-armed with an unshakable belief in Bahá'u'lláh and His Covenant and a knowledge of the true facts. This is a factor that any Bahá'í doing research into the history of the Faith must bear in mind, and he must himself decide, whenever he comes upon such documents, whether he feels justified in reading them for the purposes of his research.

In a letter dated 30 May 1972 to an individual believer, who had raised questions similar to yours, the House of Justice wrote:

We have received your letter... concerning your request that, in connection with your studies and vocation, you be permitted to study books written by **Covenant-breakers** of the past.

If you consider that reading such books is necessary for the purposes of your study and future work, you should have no feeling of guilt in reading them.

The House of Justice appreciates the efforts being made by serious scholars to present the history of the Faith in its various aspects and will pray at the **Holy Shrines** that your part in such efforts may be confirmed by the **Blessed Beauty**.

With loving Bahá'í greetings,

For the Department of the Secretariat

Vance Salisbury has chronicled **a few of examples** of Bahá'í books that have been edited after their authors' deaths for various reasons, including the removal of failed prophecies and the removal of references to individuals who were prominent Bahá'ís but subsequent to the publishing of the books left the Bahá'í Faith.



Comments

June 18. On this date in 1897, Chester Ira Thacher became Bahá'í after attending a course of classes on the Bahá'í Faith taught by Ibrahim George Kherailla. He would go on to serve as Chairman of the Chicago House of Spirituality and was named a Disciple of 'Abdu'l-Bahá.

submitted4 months ago by A35821363

June 18. On this date in 1897, [Chester Ira Thacher](#) became Bahá'í after attending a course of classes on the Bahá'í Faith taught by [Ibrahim George Kherailla](#). He would go on to serve as Chairman of the Chicago House of Spirituality and was named a Disciple of 'Abdu'l-Bahá.

[Chester Ira Thacher](#) was born in Hornellsville, New York, on April 5, 1841 to a Puritan father, who died when he was young, and an Irish mother. He studied medicine at Michigan University, and progressed to studying at the Homeopathic Hospital College of Cleveland, Ohio, graduating in 1879. In 1880 he moved to Chicago, where he began studying electricity. In 1881 he began investigating whether there was a connection between magnetism and healing and founded the Thacher Magnetic Shield Company which manufactured a device which purported to improve circulation and cure illness by exposing the patient to magnetic waves, claiming that magnetism is the life of the blood. This alienated him from the medical community, nevertheless the company continued to operate even after Chester's death.

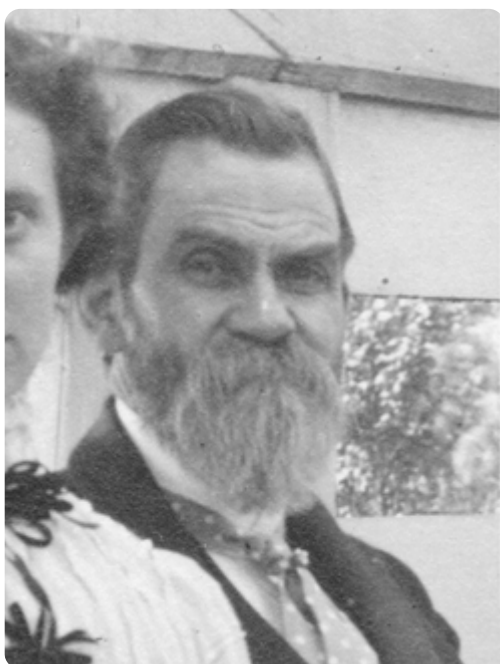
Chester was a member of the Oriental Order of the Magi, a fraternal society. He came into contact with [Ibrahim George Kherailla](#) in the 1890's, likely because they both had offices located in the Chicago Masonic Temple. He attended a course of classes on the Faith taught by [Kherailla](#), finishing the course and becoming a Bahá'í on June 18, 1897. [Lua Get-](#)

[singer](#) was a servant in Chester's home and was likely introduced to Kherailla's class through him.

In 1899 the Bahá'í community of Chicago was reorganized and Chester was selected as President of the community. In 1900 he likely assisted Thornton Chase in establishing the Chicago [Board of Council](#), and he was elected as an inaugural member of the body.

In May 1901 the [Board of Council](#) was reconstituted on the advice of [Mírzá Asadu'lláh](#), who provided the community with guidance 'Abdu'l-Bahá had written for the local administrative body of the Tehran Bahá'í community, and Chester was not re-elected to the newly formed body. He was elected to the body in March 1902, then called the [House of Spirituality](#), and chosen as Chairman.

Chester died on May 31, 1907 due to heart disease in New York, having traveled to the city to visit his son and nephew. He was buried with a Bahá'í burial ringstone, and both a Bahá'í and Episcopalian service were held at his funeral. He was survived by his son Fielding Javonne Thacher, who had also become a medical doctor and remained an Episcopalian. Fielding donated an oil painting of 'Abdu'l-Bahá to the Chicago [House of Spirituality](#) shortly after his father's death.



Comments

June 18. On this date in 1902, Ali Kuli Khan translated 'Abdu'l-Bahá's "Tablet of Cremation" which states "Consequently, the law of God commands to bury the dead."

submitted4 months ago by A35821363

June 18. On this date in 1902, [Ali Kuli Khan](#) translated 'Abdu'l-Bahá's "[Tablet of Cremation](#)". Consequently, the law of God commands to bury the dead."

[Ali Kuli Khan](#), also known as Nabilu'd-dawlih, was an eminent Iranian Baha'i who served briefly as 'Abdu'l-Bahá's English-language secretary between 1899-1901. He was subsequently sent to America where he was the first to translate into English some of the most important works of Baha'u'llah, such as the Kitab-i-Iqan, the Seven Valleys and the Glad-Tidings. He also continued to translate 'Abdu'l-Bahá's correspondence with the American Baha'is. Ali Kuli Khan was appointed Iranian *chargés d'affaires* in Washington in 1910 and later served in various high-ranking diplomatic positions. He married Boston socialite Florence Breed and was the father of [Marzieh Gail](#).

Tablet of Cremation

The servant of God Miss Barney, questioned concerning the wisdom of burying the dead in the earth. She said also that the scientists in Europe and America, after reasoning and polix discussion upon this subject, have concluded that, according to the rational rules and benefits of cremating the dead are certain. Therefore, what has been the wisdom of the Holy Laws commanding the burying of the dead in the earth? You know that this servant has not the time to give a detailed explanation, consequently he writes briefly as follows:-

No matter how human intellect strive and endeavour their utmost to discover correct course concerning general matters, and the true method, yet (their conclusion) cannot be like the Divine creation, and the order of the evolution of the set scale of beings. **For the**

evolution, decompositions and composition, union and separation of the elements, matters and substances are regulated and settled in a very perfect and fixed chain.

Consider the current general laws, as to what degree they are well founded, solid and secure. The blending and composition development and growth of the elemental body has been gradual; so also, its decomposition and disintegration must be gradual. If it is disintegrated rapidly, then it will occasion a sudden transformation in the chain of evolution, and this sudden transformation will result in weakening the general connections in the chain of existing things.

For example this elemental body of man has come from the kingdom of mineral, vegetable and animal and now after its death will become entirely animalculae. These microscopic animals will evolve into other compositions, and thus, through a Divine law and natural order, they will effect the body of the Universe.

If you burn this body, it will immediately pass into the mineral kingdom and will be detained from its natural progress in the chain of beings. After its death and separation from general life, the elemental body will constitute individual atoms and microscopic animals, although it is then deprived of the general in the human form, yet the animal life is realised in it, and therefore it is not utterly bereft of life. When it is burnt it turns into ashes and mineral. When it is turned into mineral, it must necessarily evolve into the vegetable kingdom in order to develop onward into the animal kingdom. This rapid progress of evolution is called sudden transformation.

To resume; Beings in their composition, decomposition, union, separation and evolution, must be according to natural order, Divine rule and the mighty law of God, so that no flaw nor defect may affect the necessary connections which have resulted from the reality of things. **Consequently, the law of God commands to bury the dead.**

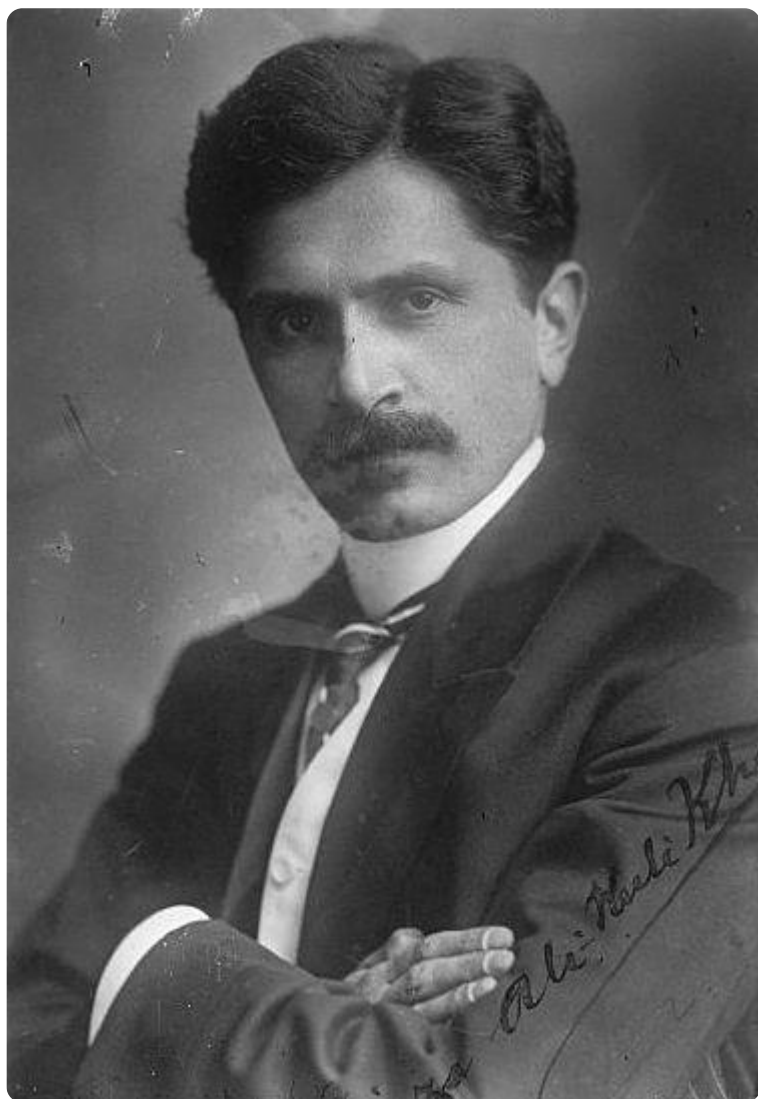
The ancient Persians considered that even burial of the dead is not allowable, for interment prevents the natural progress to a certain extent. Therefore, they built "Dokhme [sp.?]" (A circular stone building in the form of a cylinder, on the flat surface of which the fire worshippers lay the bodies of their dead), on mountain peaks, and laid the dead upon the surface of the earth. But they disregarded the fact that burying does not prevent the natural evolution and movement, nay rather burying in the earth has also other benefits besides its march and development. To be buried although the human soul severs its dependence from the body yet friends and companions have a great attachment for the remains of a man after his death, and they never consent to have them immediately effaced and destroyed. For instance, friends never consent to the effacement and destruction of

the pictures and photograph of a man, although it is but man's spectral image, and will of necessity, be finally effaced. They preserve his memorials as much as possible, even though he be a stone, a tree, or a place of clay; how much more then, the body of man. The heart never consents to the immediate disintegration of the body in order that it should continue to remain forever; and they suppose that the longer it is preserved the nearer it will be to Divine mercy.

But the brahmins in India cremate it, and take no heed thereof, nay, this is conducive to the comfort of their hearts. This heedlessness is an outgrowth of their faith and is not natural, for the Hindus believe that the more rapidly the body is disintegrated the nearer it will be to Divine mercy. Contrary to the ancient Egyptians, they suppose that as soon as it is disintegrated, forgiveness will be secured, and the dead will attain to everlasting benefit. This belief is the cause of their satisfaction in cremation

Upon thee be greetings and praise

(Sig) A.A.B.



Comments

June 18. On this date in 1983, Mona Mahmudnizhad was executed in Iran.

submitted 4 months ago by A35821363

June 18. On this date in 1983, [Mona Mahmudnizhad](#) was executed in Iran.

Born in 1965 to Bahá'í pioneer parents in [Sana'a](#), Yemen, the Mahmudnizhad family returned to Iran when the [People's Democratic Republic of Yemen](#) expelled all foreigners in 1969. Mona's father, Yad'u'llah, was a Secretary of the Local Spiritual Assembly of the Bahá'ís of [Shiraz](#) and in 1981 had been appointed an [Auxiliary Board Member](#) for the Province of [Pars](#). Mona, being a member of the Bahá'í Education Committee, was arrested along with her father and other leading Bahá'ís of Shiraz on October 23, 1982. Mona's father was executed on March 12, 1983, and Mona was executed on June 18, 1983.

The collective arrest and subsequent execution of the Shiraz Bahá'í leadership became a *cause célèbre*. Mona Mahmudnizhad herself has become the subject of several hagiographic works, including a book, [The Story of Mona: 1965-1983](#); a music video, [Mona With the Children](#); a play, [A Dress for Mona](#); and a movie, [Mona's Dream](#).

Punitive sanction for [thoughtcrimes](#), whether by civil authorities or religious hierarchies, is reprehensible. While I abhor persecution and condemn it, I am skeptical of the hagiographic perspective of the Bahá'í martyrs. There are a number of reasons for my skepticism...

(1) In the community I was a member of, even in the lifetime of [Khomeini](#), there were Iranian Bahá'ís who would regularly travel to Iran during their summer holidays to visit family. When I would ask them how that was possible, their response was always along the lines that the arrested Bahá'ís were those who were administratively and politically active, almost to the point of referring to them as "troublemakers."

I question the degree to which simply "being Bahá'í" was and is criminalized in Iran if individual Bahá'ís could so readily travel for leisure purposes.

(2) The reasons the [Bahá'í Administrative Order](#) gives for Bahá'í persecutions lend themselves to doubt. For example, [The Story of Mona:1965-1983](#) recounts an interrogation...

The Assistant to the Public Prosecutor said, 'You are accused of being a member of the Zionist movement, who are spies.' In reply, I told him that Baha'is have nothing to do with politics. On the other hand, the state of Israel was founded only 32 years ago, while the Baha'i Faith was founded 139 years ago. We only have spiritual organizations which have nothing to do with politics. He said, 'There remains only one way for you, you should either recant the Faith or you will be executed.' I said I would rather be executed."

Later, in a court appearance, the book quotes a judge telling Mona, "You are accused of misleading youth with your beautiful voice and chanting."

These reasons appear absurd, but they are not dissimilar to reasons given, for example, for the arrest of Bahá'ís in Yemen in a Bahá'í World News Service [article from April 21, 2017](#)...

The baseless and nonsensical accusations levelled against the Baha'is include showing kindness and displaying rectitude of conduct in order to attract people to their Faith.

I question the reasons recounted for Bahá'í arrests in official publications of the [Bahá'í Administrative Order](#).

(3) As dismissive as many Bahá'ís are regarding accusations of their coreligionists' being tied to national intelligence agencies, the examples are plenty. Perhaps the most famous example that comes to mind is that of [David Kelly](#), a Bahá'í employed by the British Ministry of Defence who served as a weapons inspector with the United Nations Special Commission in Iraq, providing intelligence of [Iraq's possession of weapons of mass destruction](#) in the lead up to the [Iraq War](#). David Kelly's suspicious death by suicide subsequent to his appearance before the British House of Commons' [Foreign Intelligence Committee](#) in 2003 was famously investigated by the [Hutton Inquiry](#).

Bahá'ís often lament their being associated with Zionism for no other reason than the presence of the [Bahá'í World Centre](#) in Israel, which is a coincidence resulting from Bahá'u'lláh's ultimate exile to [Acre](#), then a prison city in Ottoman Palestine, subsequent to internecine fighting between Bahá'ís and [Azalis](#) in Adrianople.

However, the Bahá'í connection to Zionism is not merely conspiratorial.

On February 23, 1914, at the eve of World War I, 'Abdu'l-Bahá hosted [Baron Edmond James de Rothschild](#), a member of the [Rothschild banking family](#) who was a leading ad-

vocate and financier of the Zionist movement, during one of his early trips to Palestine. This event [was reported](#) in "Star of the West" magazine.

On September 8, 1919, subsequent to the British occupation of Palestine, at a time when tens of thousands of Jewish settlers were arriving under the auspices of the [Palestine Jewish Colonization Association](#), an article in the "Star of the West" quoted '[Abdu'l-Bahá praising the Zionist movement](#), proclaiming that "There is too much talk today of what the Zionists are going to do here. There is no need of it. Let them come and do more and say less" and that "A Jewish government might come later."

Shoghi Effendi had a close relationship with [Herbert Samuel](#), the British High Commissioner for Palestine. This relationship is alluded to in [Amatu'l-Bahá Rúhiyyih Khánum's *The Priceless Pearl*](#), in the chapters titled [The Passing of 'Abdu'l-Bahá and Its Immediate Consequences](#) and [The Heart and Nerve Centre](#). As High Commissioner, Herbert Samuel was the first Jew to govern the historic land of Israel in 2,000 years, and his appointment was regarded by the [Muslim-Christian Associations](#) as the "first step in formation of Zionist national home in the midst of Arab people." Herbert Samuel welcomed the arrival of Jewish settlers under the auspices of the [Palestine Jewish Colonization Association](#) and recognised Hebrew as one of the three official languages of the [Mandate territory](#).

After the establishment of the State of Israel, the [Bahá'í Administrative Order](#) had close relations with the new government, facilitating the acquisition of numerous properties. For example, on November 12, 1952, [a cablegram](#) sent by Shoghi Effendi announced the "acquisition of vitally-needed property" of the [Mansion of Bahji](#) and the area around it from "[the Development Authority of the State of Israel](#)...The exchange of said property, including land and houses, was made possible by the [precipitate flight of the former Arab owners](#)."

The Universal House of Justice has continued to have close connections with some of the most right-wing elements of the Israeli political establishment, such as [Moshe Sharon](#), who is Professor Emeritus of Islamic and Middle Eastern Studies at the Hebrew University of Jerusalem where he serves as Chair in Bahá'í Studies. Moshe Sharon holds some [very extreme views](#).

I question the degree to which Bahá'ís are dismissive of their co-religionists' and Administrative Order's association with state actors.

I question the degree to which individual Bahá'ís may, in fact, be in the service of various national intelligence agencies.

(4) Bahá'í writings [clearly forbid disobedience to one's government](#) unless it involves the renunciation of faith. For example, [Soviet policies targeted Bahá'í institutions and administrative structures](#). On January 1, 1929, Shoghi Effendi wrote a letter, later included in his seminal book *Bahá'í Administration* with sections titled "[Persecutions in Russia](#)" and "[Guiding Principle of Conduct](#)". Shoghi Effendi stated...

the varied and numerous Bahá'í institutions established in the past by heroic pioneers of the Faith have been brought into direct and sudden contact with the internal convulsions necessitated by the establishment and maintenance of an order so fundamentally at variance with Russia's previous regime. The avowed purpose and action of the responsible heads of the Union of Soviet Socialist Republics who, within their recognized and legitimate rights, have emphatically proclaimed and vigorously pursued their policy of uncompromising opposition to all forms of organized religious propaganda, have by their very nature created for those whose primary obligation is to labor unremittingly for the spread of the Bahá'í Faith a state of affairs that is highly unfortunate and perplexing...

our Bahá'í brethren in those provinces have had to endure the rigid application of the principles already enunciated by the state authorities and universally enforced with regard to all other religious communities under their sway. Faithful to their policy of expropriating in the interests of the State all edifices and monuments of a religious character, they have a few months ago approached the Bahá'í representatives in Turkistan, and after protracted negotiations with them, decided to claim and enforce their right of ownership and control of that most cherished and universally prized Bahá'í possession, the Mashriqu'l-Adhkár of Ishqábád...

To these measures which the State, in the free exercise of its legitimate rights, has chosen to enforce, and with which the Bahá'ís, as befits their position as loyal and law-abiding citizens, have complied, others have followed which though of a different character are none the less grievously affecting our beloved Cause. In Baku, the seat of the Soviet Republic of Caucasus, as well as in Ganjeh and other neighboring towns, state orders, orally and in writing, have been officially communicated to the Bahá'í Assemblies and individual believers, suspending all meetings, commemoration gatherings and festivals, suppressing the committees of all Bahá'í local and national Spiritual Assemblies, prohibiting the raising of funds and the transmission of financial contributions to any center within or without Soviet jurisdiction, requiring the right of full and frequent inspection of the deliberations, decisions, plans and action of the Bahá'í Assemblies, dissolving young men's clubs and children's organizations, imposing a strict censorship on all correspondence to and from Bahá'í Assemblies, directing a minute investigation of Assemblies' papers and documents,

suspending all Bahá'í periodicals, bulletins and magazines, and requiring the deportation of leading personalities in the Cause whether as public teachers and speakers or officers of Bahá'í Assemblies...

To all these the followers of the Faith of Bahá'u'lláh have with feelings of burning agony and heroic fortitude unanimously and unreservedly submitted, ever mindful of the guiding principles of Bahá'í conduct that in connection with their administrative activities, no matter how grievously interference with them might affect the course of the extension of the Movement, and the suspension of which does not constitute in itself a departure from the principle of loyalty to their Faith, the considered judgment and authoritative decrees issued by their responsible rulers must, if they be faithful to Bahá'u'lláh's and 'Abdu'l-Bahá's express injunctions, be thoroughly respected and loyally obeyed...

Clinging with immovable resolution to the inviolable verities of their cherished Faith, our sorely-tried brethren in Caucasus and Turkistan have none the less, as befits law-abiding Bahá'í citizens resolved, after having exhausted every legitimate means for the alleviation of the restrictions imposed upon them, to definitely uphold and conscientiously carry out the considered judgment of their recognized government.

I question why obedience to one's government, particularly in terms of disestablishing the Bahá'í administrative hierarchy and halting teaching activities, was readily acquiesced to in the past in the Soviet Union but resisted in more modern times in Iran and Yemen.

(5) The [Bahá'í Administrative Order](#) uses news stories of persecution very astutely to generate media attention. A [Google News search for the term "Bahá'í"](#) shows a predominance of news stories regarding Bahá'í temples and discrimination. Otherwise, the Bahá'í Faith generates little to no interest.

Shoghi Effendi himself realized the degree of media attention generated by the construction of the Chicago Temple. In [a letter dated June 13, 1956](#) to the National Spiritual Assembly of Australia and New Zealand, he stated...

Repercussions of the [Chicago Temple](#) are felt everywhere, and the same is becoming increasingly true of the [Shrine](#). One single edifice, raised to the glory of Bahá'u'lláh, shines like a beacon and attracts the hearts of the people; no doubt many seeds are sown just through the act of people visiting these edifices - seeds which in the future will germinate. It is because of this that he is very eager to have the Australian one commenced as soon as circumstances permit.

I question the degree to which stories of Bahá'í persecution are used to generate media attention.

(6) Despite their rightly condemning persecution for belief, what is further interesting to me, given my past, is the degree to which the [Bahá'í Administrative Order](#) itself roots out dissent within its own ranks. Without going into further detail, I will refer you to two articles by [Juan Cole](#), one entitled [The Baha'i Faith in America as Panopticon, 1963-1997](#) and the other titled [Fundamentalism in the Contemporary U.S. Baha'i Community](#).

I question what form and magnitude this behavior would take if the Bahá'í Faith ever became, as Shoghi Effendi [described](#)...

the State Religion of an independent and Sovereign Power...will the Universal House of Justice attain the plenitude of its power, and exercise, as the supreme organ of the Bahá'í Commonwealth, all the rights, the duties, and responsibilities incumbent upon the world's future super-state.



Comments

June 18. On this date in 1991, Canadian Hand of the Cause of God John Robarts died in Rawdon, Quebec. On May 3, 1980, at the Bahá'í National Convention in Vancouver, he said "..the only hope, the only light in the world is the light of Bahá'u'lláh...the pioneers have been telling us for years ...

submitted4 months agobyA35821363

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John Robarts was born on November 2, 1901 in Waterloo, Ontario, to Aldham Wilson Robarts and Rachel Mary Montgomery-Campbell. His sister was Marjorie Campbell Robarts, who survived the sinking of the Allan liner *RMS Hesperian* in September of 1915.

In 1957, Shoghi Effendi appointed Robarts a Hand of the Cause of God. His travels as a Hand included Southern Rhodesia, Morocco, Liberia, Cameroon, Japan, Korea, Taiwan, Hong Kong, the Philippines, Hawaii, Jamaica, Iceland, Australia, New Zealand, Tahiti, Fiji, Tonga, Papua New Guinea, Solomon Islands, New Caledonia, New Hebrides, and Western Samoa.

On May 3, 1980, John Robarts [addressed](#) the Canadian Bahá'í National Convention, stating, "..the only hope, the only light in the world is the light of Bahá'u'lláh...the pioneers have been telling us for years that masses are waiting to receive the news of the love of God

and the coming of Bahá'u'lláh. We have it, and the only way that they're going to get it is for us to go and give it to them"

221. "...the only hope, the only light in the world is the light of Bahá'u'lláh...the pioneers have been telling us for years that masses are waiting to receive the news of the love of God and the coming of Bahá'u'lláh. We have it, and the only way that they're going to get it is for us to go and give it to them"

— Hand of the Cause of God John Robarts, from an address at the Bahá'í National Convention, Vancouver, Canada, May 3, 1980

He died in [Rawdon, Quebec](#), on June 18, 1991.



Comments

June 22. On this date in 1866, "The Nation" published an article titled "A New Religion" which concluded "Babism is much more in harmony with the subtle and imaginative genius of the Persian people than the Shiite Mohammedanism. The growing spirit of nationality makes their present religion ..."

submitted4 months agobyA35821363

June 22. On this date in 1866, [The Nation](#) published an article titled "[A New Religion](#)" which concluded "Babism is much more in harmony with the subtle and imaginative genius of the Persian people than the Shiite Mohammedanism. The growing spirit of nationality makes their present religion and the present dynasty, both of which was imposed on them by foreign conquest, less and less acceptable every year. The hour when the Bab [sic] shall send word from Baghdad that the time has come for the Babists to take up arms again will be a very critical one for the present dynasty of Persia and for Shiite Mohammedanism."

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THE Nation.

Comments

June 22. On this date in 1870, Mírzá Mihdí, Bahá'u'lláh's youngest child from his first wife Ásiyih Khánum, fell through a skylight while chanting "Ode of the Dove" (Qasídiy-i-Varqá'íyyih) on the roof of their home in 'Akká.

submitted4 months ago by A35821363

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Comments

June 22. On this date in 1923, Shoghi Effendi described pioneers as "pure souls," "stars," "chosen people," and "like candles which, through their sacrificial efforts, are weeping their lives away in order to give light to the world and establish the purpose of their Lord and Saviour, which is ...

submitted4 months agobyA35821363

June 22. On this date in 1923, [a letter](#) addressed on behalf of Shoghi Effendi by 'Azizu'lláh S. Bahádúr to a Bahá'í in New Zealand describes pioneers as "pure souls," "stars," "chosen people," and "like candles which, through their sacrificial efforts, are weeping their lives away in order to give light to the world and establish the purpose of their Lord and Saviour, which purpose is the salvation of mankind."

22 June 1923

Miss. Margaret B. Stevenson, Clunie, Cowie Road, Parnell, Auckland, New Zealand

My dear Bahá'í sister,

Your beautiful letter of April 3rd written to the beloved Guardian of the Cause of God, our dear Shoghi Effendi was received. He was much impressed and charmed with the spirit of your letter which indicated deep devotion to and absolute dependence on the Holy Spirit of the beloved Master, `Abdu'l-Bahá.

He instructed me with a heart overflowing with love to answer your letter, conveying to you his high estimation for the beauty of the faith of the New Zealand friends and deep appreciation towards the splendid services of our dear Mr. and Mrs. Dunn who are so

wonderfully blessed and assisted by the power of the Holy Ghost. He loves you all and prays for your happiness and spiritual growth.

It is true that your group is now still small, but he assures you that your group will before long grow larger and larger day by day. It has been always the case with the growth of every religion. **Some pure soul or souls go to some land and sow the seeds of the heavenly teachings in the hearts of few who are most pure and so most receptive.** The seeds will germinate and grow in them. The fruits of those seeds appear in the regeneration of the lives of those primary adherents. These primary adherents share the bounties they have received with other souls who through them obtain new life and light and in turn illumine other people.

The primary adherents are the stars of great magnitude in every land in the firmament of the Kingdom of God. They are the chosen people. They are like candles which, through their sacrificial efforts, are weeping their lives away in order to give light to the world and establish the purpose of their Lord and Saviour, which purpose is the salvation of mankind. Reflect upon the time of that great Saviour of mankind, His Holiness Jesus Christ! See how small the group of His disciples was! No matter how few the number of the disciples was, yet they through His power illumined the world. Our Era is similar to that, but through the development of humanity it is greater and through the evils of the material civilization and negligence of mankind our sacrifices must be greater. Divine light must make itself manifest in our daily life deeds.

In the early days of the appearance of our Saviour virtue was to save ourselves. When we are once established in our faith, then virtue is to save others. The three mottoes of education hold true in our case too.

First grow, then become and then contribute. We have developed; we have established ourselves; and now it is time to contribute to others. We have inexhaustible capital. The candles of our spiritual lives constantly weep away their lives in shedding light to the world, but they never become exhausted. For there is connection between our lives and that of Bahá'u'lláh and our beloved `Abdu'l-Bahá.

It cannot be described how much we long to see our dear New Zealand brethren and sisters. We hope the day will come when they can come to us and we to them. Meanwhile, we are praying at the Holy Threshold of our beloved Master for your success and happiness. We hope you will pray for us too. The effect of the prayers of the pure hearts is tremendously great.

Our dear Shoghi Effendi wants you not to look at your own capacity, but at the power of the Holy Ghost of God. He sends you all his loving greeting and tender affection.

With warm wishes and Bahá'í love I remain,

Your humble brother in His love, 'Azizu'lláh S. Bahádur.



Comments

June 22. On this date in 1928, "Shoghi Effendi received a cable from the Ishqabad Assembly as follows: 'In accordance general agreement 1917 Soviet Government has nationalized all Temples but under special conditions has provided free rental to respective religious communities regarding ...'"

submitted4 months agobyA35821363

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From [page 312](#) in Amatu'l-Bahá Rúhíyyih Khánum's *The Priceless Pearl*, in the chapter titled [The Rise of the Administrative Order...](#)

Turning to the question of the liquidation of the Faith in Russia we must remember that one of the earliest Bahá'í communities in the world had existed there, in the Caucasus and Turkistan, from the end of the last century, where many Persians had found a welcome refuge from the persecutions to which they were so constantly subjected in their native land. They had established themselves in a number of towns, particularly in Ishqabad, where they had erected the first Temple of the entire Bahá'í world and opened schools for the

Bahá'í children which remained in existence for over thirty years. Their affairs were well organized. They had, in 1928, a number of Spiritual Assemblies (including one in Moscow) and two central Assemblies had, pending the holding of proper, representative national elections, administered their affairs, appearing on lists published in the United States as the National Assemblies of Caucasus and of Turkistan. In a letter addressed in September 1927 to the Local Spiritual Assembly of Ishqabad Shoghi Effendi instructed them to gradually prepare for delegates from all Assemblies in Turkistan to meet in Ishqabad and hold the election of their National Assembly. On 22 June 1928 Shoghi Effendi received a cable from the Ishqabad Assembly as follows: "In accordance general agreement 1917 Soviet Government has nationalized all Temples but under special conditions has provided free rental to respective religious communities regarding Mashriqu'l-Adhkar government has provided same conditions agreement to Assembly supplicate guidance by telegram". The Guardian took immediate action, cabling the Moscow Assembly to "Intercede energetically authorities prevent expropriation Mashriqu'l-Adhkar. Enquire particulars Ishqabad..." and to Ishqabad to "refer Moscow Assembly address petition authorities behalf all Bahá'ís Russia. Act firmly assure you prayers".



Comments

June 22. On this date in 1977, the UHJ wrote "We should be confident that there is consistency in the universe, that the Manifestation is aware of that consistency, and we must ourselves be aware that the principle of the harmony of religion and science is a dynamic one which will require new"

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From a letter written on behalf of the Universal House of Justice, dated 22 June 1977.



Comments

June 23. On this date in 1870, Mírzá Mihdí, Bahá'u'lláh's youngest child from his first wife Ásiyih Khánum, died at the age of 22 after falling through a skylight while chanting "Ode of the Dove" (Qasídiy-i-Varqá'íyyih) on the roof of their home in 'Akká.

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Comments

June 23. On this date in 1895, Leonora Holsapple Armstrong, the first Bahá'í to arrive in Brazil and the "Spiritual Mother of the Bahá'ís of Latin America," was born in Hudson, New York. She would die in 1980, in Salvador, Bahia. 'Abdu'l-Bahá had previously linked the name "Bahia" to "Bahai".

submitted4 months agobyA35821363

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[Leonora Holsapple Armstrong](#), was born in Hudson, New York, on June 23, 1895. She arrived in Rio de Janeiro on February 1, 1921, becoming the first Bahá'í to permanently settle in Brazil. She would earn the titled "Spiritual Mother of the Bahá'ís of Latin America."

On October 17, 1980, [Leonora Holsapple Armstrong](#), died in Salvador, Bahia, Brazil.

'Abdu'l-Bahá had previously linked the name "Bahia" to "Bahai".

On April 8, 1916, 'Abdu'l-Bahá wrote his [Tablet to the Bahá'ís of the United States and Canada](#), which is the 6th part of his [Tablets of the Divine Plan](#), in the garden adjacent to the [Shrine of Bahá'u'lláh](#), and addressed to the Bahá'ís of the United States and Canada. Included in multiple books, the first five tablets were printed in America in *Star of the West* - Vol. VII, No. 10, September 8, 1916, and all the tablets again after World War I in Vol. IX, No. 14, November 23, 1918. The [Tablet to the Bahá'ís of the United States and Canada](#) refers to the city of Bahia.

In a similar way, the republics of the continent of South America—Colombia, Ecuador, Peru, Brazil, British Guiana, Dutch Guiana, French Guiana, Bolivia, Chile, Argentina, Uruguay, Paraguay, Venezuela; also the islands to the north, east and west of South America, such as Falkland Islands, the Galapagòs, Juan Fernandez, Tobago and Trinidad. **Likewise the city of Bahia, situated on the eastern shore of Brazil. Because it is some time that it has become known by this name, its efficacy will be most potent.**

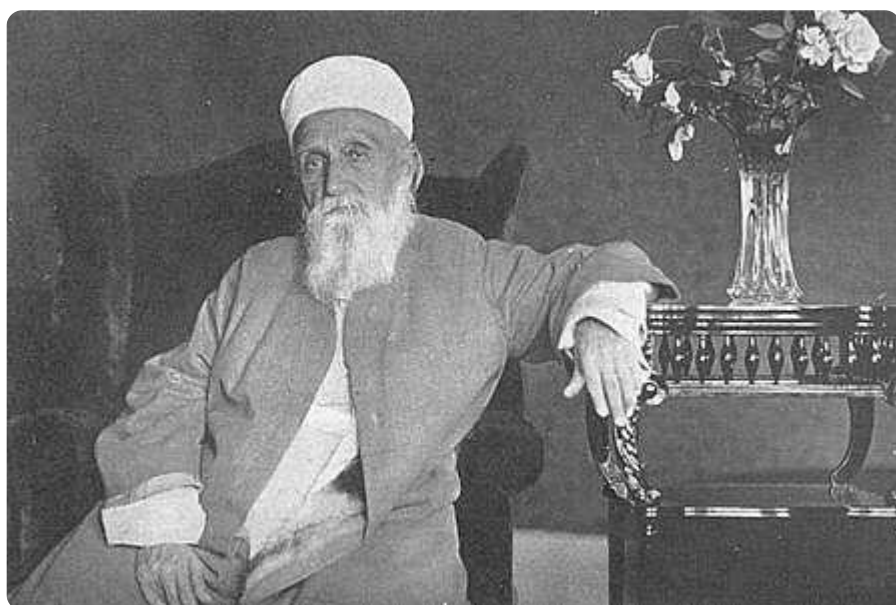


Comments

June 23. On this date in 1912, 'Abdu'l-Bahá said "Yes! This is the day of Bahá'u'lláh, the age of the Blessed Perfection, the cycle of the Greatest Name. If you do not smile now, for what time will you await and what greater happiness could you expect? This is the springtime of manifestation. ..."

submitted4 months agobyA35821363

June 23. On this date in 1912, 'Abdu'l-Bahá [said](#) "Yes! This is the day of Bahá'u'lláh, the age of the Blessed Perfection, the cycle of the Greatest Name. If you do not smile now, for what time will you await and what greater happiness could you expect? This is the springtime of manifestation. The vernal shower has descended from the cloud of divine mercy; the life-giving breeze of the Holy Spirit is wafting the perfume of blossoms. From field and meadow rises a fragrant breath of thanksgiving like pure incense ascending to the throne of God. The world has become a new world; souls are quickened, spirits renewed, refreshed. Truly it is a time for happiness."



Comments

June 23. On this date in 1945, Shoghi Effendi wrote "Great is the recompense ... through their wills, and have had the privilege and honour of discharging their obligations to Huqúqu'lláh... to fulfil that which shall elevate their stations in this world and in the world to come."

submitted4 months ago by A35821363

June 23. On this date in 1945, Shoghi Effendi [wrote](#) "Great is the recompense that God has ordained for the true and devoted souls, the pure and detached beings who have spontaneously bequeathed a portion of their earthly possessions to the Cause of God, either during their own lifetimes or through their wills, and have had the privilege and honour of discharging their obligations to Huqúqu'lláh. Give assurance on my behalf to the donors and to the survivors of those who have ascended unto God, affirming that these efforts and donations are bound to attract divine confirmations, heavenly blessings and incalculable favours, and to promote the manifold interests of the International Bahá'í Community. Well is it with them, inasmuch as God has enabled them to fulfil that which shall elevate their stations in this world and in the world to come."

Great is the recompense that God has ordained for the true and devoted souls, the pure and detached beings who have spontaneously bequeathed a portion of their earthly possessions to the Cause of God, either during their own lifetimes or through their wills, and have had the privilege and honour of discharging their obligations to Huqúqu'lláh.

Give assurance on my behalf to the donors and to the survivors of those who have ascended unto God, affirming that these efforts and donations are bound to attract divine confirmations, heavenly blessings and incalculable favours, and to promote the manifold interests of the International Bahá'í Community. Well is it with them, inasmuch as God has

enabled them to fulfil that which shall elevate their stations in this world and in the world to come.

(23 June 1945, to an individual believer, translated from the Persian)



Comments

June 23. On this date in 1948, Shoghi Effendi wrote "... comes to accept the concept of progressive religion, and accepts Bahá'u'lláh as the Manifestation for this day, the reincarnation concept will fade away in the light of truth; we should try and avoid controversial issues in the beginning ..."

submitted4 months agobyA35821363

June 23. On this date in 1948, [a letter](#) written on behalf of Shoghi Effendi stated "Once a seeker comes to accept the concept of progressive religion, and accepts Bahá'u'lláh as the Manifestation for this day, the reincarnation concept will fade away in the light of truth; we should try and avoid controversial issues in the beginning, if possible."

[1965](#). We should never insist on teaching those who are not really ready for the Cause. If a man is not hungry you cannot make him eat. Among the Theosophists there are, no doubt, many receptive souls, but those who are satisfied should be just associated with in a friendly way, but let alone. Once a seeker comes to accept the concept of progressive religion, and accepts Bahá'u'lláh as the Manifestation for this day, the reincarnation concept will fade away in the light of truth; we should try and avoid controversial issues in the beginning, if possible.

(From a letter dated 23 June 1948 written on behalf of Shoghi Effendi to an individual believer)



Comments

June 23. On this date in 1950, Shoghi Effendi wrote the NSA of Canada his "hopes that ere long many of these original Canadians will take an active part in Bahá'í affairs and arise to redeem their brethren from the obscurity and despondency into which they have fallen."

submitted 4 months ago by A35821363

June 23. On this date in 1950, Shoghi Effendi [wrote](#) the NSA of Canada on a number of topics, including the settlement of pioneers in Newfoundland and his "hopes that ere long many of these original Canadians will take an active part in Bahá'í affairs and arise to redeem their brethren from the obscurity and despondency into which they have fallen."

[June 23, 1950.](#)

The National Spiritual Assembly of the Bahá'ís of Canada.

Your letters ... have been received by our beloved Guardian, and he has instructed me to answer you on his behalf.

He feels sure you will understand the reason for the delay in answering your letters--and, indeed, all the other N.S.A.s' letters--when he explains that not only has this been a terrific winter of work in connection with the construction of the Shrine, but since the beginning of April my dear father, Mr. Maxwell 5, has been dangerously and desperately ill. The anxiety this caused us all, and the constant coming and going of doctors, nurses, and two periods in hospital, has necessitated putting aside all correspondence for months. Now, however, thank God, Mr. Maxwell is slowly improving, and the threads of normal existence can be taken up again by us all.

The Guardian was very happy to note the community increased this year by 66. He was also delighted to see your Assembly arranged for all delegates to be present. This is very important, especially during this period when full consultation and cooperation is necessary amongst all the far-flung Canadian Assemblies and groups, as well as isolated believers, in order to ensure the success of your first and so important Plan.

He approves of the measures you have inaugurated for intensive teaching during the coming year, and trusts they will meet with great success.

The British victories, in the face of great obstacles, and the consistent success across the border in the U.S.A., must be at once an inspiration and a challenge to the Canadian friends. There is no doubt they can succeed if the entire community applies itself eagerly and confidently to its task.

SETTLEMENT OF PIONEERS IN NEWFOUNDLAND

The Guardian is immensely pleased over the settlement of pioneers **6** in Newfoundland; this has accomplished one of the specific desires of the beloved Master, and will redound to the glory of the Canadian Bahá'ís.

The next, most important task is to get Miss Gates **7** into Greenland. This is fraught with many difficulties, but he urges your Assembly to persevere and exert its utmost to remove every obstacle. He will specially pray that a way may open for her to enter that country.

Regarding your question about contributions: it is up to the individual to decide; if he wishes to denote a sum to a specific purpose, he is free to do so; but the friends should recognize the fact that too much labelling of contributions will tie the hands of the Assembly and prevent it from meeting its many obligations in various fields of Bahá'í activity. Concerning the points your Assembly raised in the letter of December 20, 1949:

The Guardian is very anxious that no new rules and regulations should be introduced. As far as possible each N.S.A. should decide secondary matters for itself, and not try to lay down a rule general in application.

Bahá'u'lláh gives no right of appeal to the law that both parents must give permission to the marriage, if they are living--Bahá'í marriages should be referred to assemblies to officiate; where there is no Assembly to officiate your body is free to decide what procedure should be followed. Whether it is the chairman or secretary or some other person who actually conducts the marriage is, likewise, a matter for your body to decide.

The Guardian has not found it desirable, for various reasons, to send a recorded message to any Convention.

TEACHING THE CANADIAN INDIANS

The work being done by various Bahá'ís, including our dear Indian believer **8** who returned from the United States in order to pioneer amongst his own people, in teaching the Canadian Indians, is one of the most important fields of activity under your jurisdiction. The Guardian hopes that ere long many of these original Canadians will take an active part in Bahá'í affairs and arise to redeem their brethren from the obscurity and despondency into which they have fallen.

The desire of your Assembly to remain in the closest touch with the Guardian pleases him very much--he assures you that the desire is mutual!

With the assurance of his loving prayers for you all.

Yours in His service,

R. RABBANI.

P.S. The maps you forwarded were of great interest, and he thanks you for them. He intends to have one of them published in the next edition of "Bahá'í World."

Dear and Valued Co-workers:

The progress achieved in various fields by the members of the Canadian Bahá'í Community under the direction of its national elected representatives, since the inception of the Five Year Plan, merits the highest praise, and augurs well for its success in the years that lie immediately ahead. The spontaneity with which the members of this community, on the morrow of its having attained an independent, national existence, have arisen to execute the Plan designed for the furtherance of its interests and the consolidation of its newly-born institutions, the zeal and resolution which have characterized the prosecution of the task entrusted to their care, the notable success they have already achieved in the initial stages of their enterprise, have served to heighten my feelings of admiration for those who have directed its course and participated in its unfoldment, and to evoke the unstinted praise of all sister communities in both the East and the West.

A GREATER UNANIMITY IN SACRIFICE REQUIRED

Though much has been achieved in the course of the two years that have elapsed since the formulation of the Plan, the objectives that the members of this struggling, youthful and valiant community have set themselves to attain are still far from being fulfilled. Though the process of the multiplication of Bahá'í centres, over the length and breadth of so vast a territory, has been, steadily and speedily, gathering momentum, the number of groups that have achieved Assembly status is still relatively insignificant, while the pioneer activity designed to awaken and stimulate the interest of the Eskimos in the Faith and enlist their support may hardly be said to have been vigorously and adequately launched. The call to which this newly-fledged community has been summoned is admittedly urgent and challenging. The character of the tasks allotted to it is, in many respects, unique. The resources at its disposal for the discharge of its peculiar responsibilities are no doubt as yet inadequate. The obstacles that stand in its way and obstruct its path seem almost insurmountable. Its membership, when viewed in relation to the range over which it operates, is no doubt wholly inadequate yet the spirit which has consistently animated the members of the entire community, and the energy and determination which have distinguished their elected representatives in the discharge of their sacred duties, are such as to fortify the hopes which I, as well as their fellow-workers in both hemispheres, have cherished in our hearts, since the inauguration of their first collective enterprise in a land so rich in promise, so vast in its potentialities, and so honoured by the visit of the Centre of the Covenant Himself as well as by the glowing references made to it by Him in His immortal Tablets. As the centenary of the birth of Bahá'u'lláh's prophetic Mission approaches, as the first historic Plan, signaling the birth and rise of a highly privileged community, the sole partner of its great sister community in the South in the prosecution of 'Abdu'l-Bahá's Divine Plan, gathers momentum and enters the concluding stages in its evolution, a dedication even more conspicuous than that already manifested in the hour of the launching of the Plan must needs be displayed by all those who are called upon to participate in its prosecution. A sterner resolve, a nobler heroism, a greater unanimity in sacrifice, a further intensification of effort must be manifested, as the first stage in the evolution of the mission of the Canadian Bahá'í Community draws to a close, and paves the way for the inauguration of still more splendid enterprises along the path laid down for them by the unerring hand of the Author of the Divine Plan.

That this community will never relax in its high endeavours, that the vision of its glorious mission will not be suffered to be dimmed, that obstacles, however formidable, will neither dampen its zeal or deflect it from its purpose, is my confident hope and earnest prayer. He Who watches over its destinies, from Whose pen testimonies so significant and soul thrilling have flowed, will no doubt continue to direct its steps, to shower upon it His loving

bounties, to surround it with His constant care, and to enable it to scale loftier heights on its ascent towards the summit of its destiny.

With a heart brimful with gratitude for all that this community has so far achieved, and throbbing with hope for the future exploits that will distinguish its record of stewardship to the Faith of Bahá'u'lláh, I pray that by its acts, this community will prove itself worthy of the trust confided to its care, and the station to which it has been called.

Your true and grateful brother,

SHOGHI.

5 William Sutherland Maxwell--architect of the Shrine of the Báb, appointed a Hand of the Cause of God in 1951, died in Montreal in 1952. His "saintly life" is described in "Bahá'í World" Vol. XII, In Memoriam.

6 The first pioneers to Newfoundland, arriving in 1949, were Miss Margaret Reid, Miss Dorothy Sheets, and Miss Doris Skinner (who remained there until 1955).

7 Miss Nancy Gates--American pioneer to Denmark who attempted to pioneer to Greenland, but was unable to do so.

8 James and Mrs. Melba Loft--believers who pioneered from the United States to the Tyendinaga (Mohawk) Indian Reserve, near Shannonville, Ontario, 1949-.



Comments

June 23. On this date in 1960, Leroy loas wrote "... Charles Mason Remey... he must be put out of the Faith entirely as a Covenant-breaker...The question of Covenant-breaking is not one of votes-it is a case of disobedience...centres of hate.... This matter should not drift as is being allowed."

submitted4 months agobyA35821363

June 23. On this date in 1960, Leroy loas [wrote](#) "It is a sad turn of events that a man of Mr. Charles Mason Remey's stature in the Faith-with such a remarkably long period of service under the loving guidance of 'Abdu'l-Bahá and Shoghi Effendi --should now transgress the laws of the Faith-and its institutions-and even more particularly, the confidence the Centres of the Faith reposed in him-by now proclaiming himself the second Guardian of the Faith.... This ridiculous claim, of course, I reject and strongly condemn. With his continuing destructive activities I do not see how we can dismiss them-by simply asking the Friends not to associate with him. As I have cabled previously, he must be put out of the Faith entirely as a Covenant-breaker --and the same action must be taken with regard to those who uphold his blasphemous claims. The question of Covenant-breaking is not one of votes-it is a case of disobedience-and Mr. Remey and his associates have disobeyed the teachings of the Faith-have stirred up difficulties --are centres of hate of the progress of the Faith-and the sacrificial services of the Friends.... This matter should not drift as is being allowed."

Hand of the Cause of God [Leroy C. loas](#) had served as a member of the National Spiritual Assembly of the United States, a member of the [International Bahá'í Council](#), and a Custodian. Among other roles, he had accompanied Shoghi Effendi and Amatu'l-Bahá Rúhíyyih Khánum for their May 26, 1952, visit of Israeli President [Yitzhak Ben-Zvi](#) and was

the author of a [January 18, 1953](#), letter written on behalf of Shoghi Effendi, later referenced in a Bahai News article in March 1953, defining the terms "Age" and "Epoch."

[Charles Mason Remey](#) was an early and active Bahá'í who, along with Howard C. Struven, became the first Bahá'ís to make a complete circuit of the world. Mason Remey would later become a Hand of the Cause, the president of the [International Bahá'í Council](#), and after Shoghi Effendi's death, a claimant to the office of Guardian. Charles Mason Remey was the architect for the Bahá'í Houses of Worship in Uganda and Australia, and Shoghi Effendi approved his design of the unbuilt House of Worship in Haifa, Israel.

Mason Remey based his claim to be the second Guardian of the Bahá'í Faith the idea that by appointing him as President of the [International Bahá'í Council](#), the embryonic form of the Universal House of Justice which would be led by the Guardian, Shoghi Effendi had in fact implicitly named him as the second Guardian. Mason Remey's claim was largely rejected with several notable exceptions, including five members of the National Spiritual Assembly of France led by Joel Marangella. The remaining 26 Hands of the Cause unanimously declared Remey and whoever followed him Covenant-breakers.



Comments

June 23. On this date in 1969, the UHJ wrote "...if a Bahá'í has a civil marriage ceremony only, he is subject to loss of his voting rights. If the Assembly is satisfied that such a couple is repentant, their voting rights may be restored on condition that they have the Bahá'í ceremony."

submitted4 months agobyA35821363

June 23. On this date in 1969, the Universal House of Justice [wrote](#) the NSA of Peru "...if a Bahá'í has a civil marriage ceremony only, he is subject to loss of his voting rights. If the Assembly is satisfied that such a couple is repentant, their voting rights may be restored on condition that they have the Bahá'í ceremony."

[190. Civil Marriage Ceremony Only](#)

"...if a Bahá'í has a civil marriage ceremony only, he is subject to loss of his voting rights. If the Assembly is satisfied that such a couple is repentant, their voting rights may be restored on condition that they have the Bahá'í ceremony."

(From a letter of the Universal House of Justice to the National Spiritual Assembly of Peru, June 23, 1969)



Comments

June 23. On this date in 1983, the Universal House of Justice telegrammed "Bahá'í youth throughout the world" about martyrdom.

submitted4 months ago by A35821363

June 23. On this date in 1983, the Universal House of Justice [telegrammed](#) "Bahá'í youth throughout the world" about martyrdom, "May they manifest same spirit so recently evinced their martyr brethren cradle faith, scale such heights of endeavor as to become pride their peers consolation hearts Persian believers, and demonstrate that the flame his omnipotent hand has kindled burns ever brighter and that its life-imparting warmth and radiance shall soon envelop permeate whole earth."



Comments

June 23. On this date in 1985, the UHJ wrote "With regard to those who do not consider themselves Bahá'ís on the basis of the argument that they signed the Declaration Card without actually knowing the significance of what they were doing ..."

submitted4 months ago by A35821363

June 23. On this date in 1985, the Universal House of Justice [wrote](#) "With regard to those who do not consider themselves Bahá'ís on the basis of the argument that they signed the Declaration Card without actually knowing the significance of what they were doing, you should determine who these people are. You should then deepen their knowledge of the Faith. If they feel, after receiving sufficient information, that they do not wish to be Bahá'í, then their names should be removed from the Bahá'í membership list."

[2035. Regarding Those Who Are Enrolled, But Do Not Consider Themselves Bahá'ís](#)

"With regard to those who do not consider themselves Bahá'ís on the basis of the argument that they signed the Declaration Card without actually knowing the significance of what they were doing, you should determine who these people are. You should then deepen their knowledge of the Faith. If they feel, after receiving sufficient information, that they do not wish to be Bahá'í, then their names should be removed from the Bahá'í membership list."

(From a letter written on behalf of the Universal House of Justice to a National Spiritual Assembly, June 23, 1985)

Bahá'í Declaration (please print)

Mr., Mrs., Ms., Miss		Full name—please do not use nicknames		☐ Adult	
Mailing Address		City		☐ Youth	
State		Zip Code		Birth Date: 	
Country/State of Birth		Have you ever enrolled in the faith before? ☐ Yes ☐ No		Telephone Numbers: 	
				Home: 	
				Work: 	

In signing this card, I declare my belief in Baha'u'lláh, the Promised One of God. I also recognize the Báb, His Forerunner, and Abdu'l-Bahá, the Center of His Covenant. I request enrollment in the Bahá'í Community with the understanding that Baha'u'lláh has established sacred principles, laws, and institutions which I must obey.

Signature _____ Date _____

Comments

June 23. On this date in 1985, the Universal House of Justice wrote an individual, providing guidelines in respect to membership in trade unions and participation in strikes.

submitted4 months ago by A35821363

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[2121. Guidelines in Respect to Membership in Trade Unions and Participation in Strikes](#)

"On the question of trade unions the Guardian's secretary made the following comment on his behalf in a letter dated 2 February 1951. 'Regarding your question about trade unions: The Guardian considers that this is a matter for each National Spiritual Assembly to advise the believers on. As long as the trade unions are not members of any particular political party, there does not seem to be any objection to the Bahá'ís belonging to them.'

"...the British National Spiritual Assembly wrote to the Guardian as follows: 'In this country the law recognises strikes as legal when called by properly constituted authorities such as a Trade Union, and our own understanding is that in such circumstances the Bahá'í teaching, in spite of Abdu'l-Bahá's express disapproval of strikes, neither requires nor forbids an individual to strike but leaves him free to decide for himself in the particular circumstances of his case what is the proper course of action.'

"The Guardian's secretary replied on his behalf in a letter dated July 11, 1956: 'As regard strikes, the Guardian feels that your own understanding of the matter as expressed in your letter is quite correct, and he does not see the necessity of adding anything to it. We should avoid becoming rigid and laying down any more rules and regulations of conduct.'

"Based on the above guidelines, we are to emphasize the following points. 1. A Bahá'í can become a member of a trade union as long as he is not required to also join a political

party. 2. Abdu'l-Bahá in general disapproved of strikes. The Bahá'í attitude is that when the law recognizes strikes as legal, as when called by a properly constituted authority such as a trade union, the Bahá'í teaching neither requires nor forbids an individual to participate in the strike but leaves him free to decide for himself what is the proper course of action in the particular circumstances."

(From a letter written on behalf of the Universal House of Justice to an individual believer, June 23, 1985)



Comments

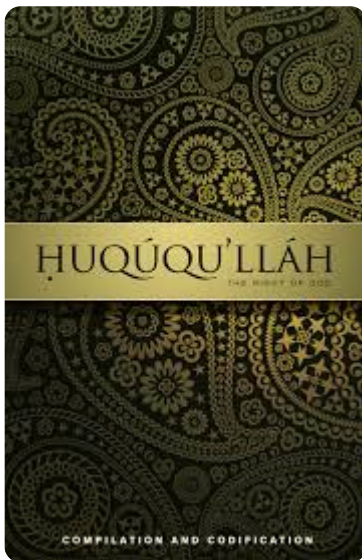
June 23. On this date in 1987, the UHJ wrote "...not...in value to 19 mithqáls in gold...you have no obligation to pay Huqúqu'lláh. However, this does not mean that you may not contribute to this Fund if you wish to do so out of your love for Bahá'u'lláh and the generosity of your heart."

submitted4 months agobyA35821363

June 23. On this date in 1987, the Universal House of Justice [wrote](#) "If, as you say, you are not in a position ever to accumulate assessable property equivalent in value to 19 mithqáls in gold, then, as the texts explain, you have no obligation to pay Huqúqu'lláh. However, this does not mean that you may not contribute to this Fund if you wish to do so out of your love for Bahá'u'lláh and the generosity of your heart.

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(23 June 1987, written on behalf of the Universal House of Justice to an individual believer)



Comments

June 23. On this date in 1996, the Universal House of Justice responded to an "email of 25 March 1996 inquiring about a reported directive by the Universal House of Justice that teachers travel to an island that was uninhabitable because of radiation."

submitted4 months agobyA35821363

June 23. On this date in 1996, the Universal House of Justice [responded](#) to an "email of 25 March 1996 inquiring about a reported directive by the Universal House of Justice that teachers travel to an island that was uninhabitable because of radiation."



Comments

June 23. On this date in 2001, an article in the Peoria Journal Star featured titled "Bringing Baha'i experience home" featured Lori and Chris Vodden, who had relocated to Peoria, Illinois from Haifa, Israel where they had been employees at the Bahá'í World Center.

submitted 4 months ago by A35821363

June 23. On this date in 2001, an article in the Peoria Journal Star featured titled "[Bringing Baha'i experience home](#)" featured Lori and [Chris Vodden](#), who had relocated to Peoria, Illinois from Haifa, Israel where they had been employees at the Bahá'í World Center.

[Bringing Baha'i experience home](#)

June 23, 2001

Chris and Lori Vodden lived in Haifa, Israel, for the decade that the 19 garden terraces were being created on the side of Mount Carmel above, at and below the Shrine of the Bab.

But they watched the gardens' dedication through a satellite feed May 22 at the Springfield Baha'i Center.

The Voddens and their two boys, Dalton, 10, and Devon, 5, arrived back in the states on Dec. 31. The two employees of the Baha'i World Center were told it was time for them to go home, so they headed to the Peoria area to be with a dying member of their family and fellow Baha'i, Bob Gray.

"The whole deal of the will of God is so amazing," Lori Vodden said of the timing.

Gray died a few weeks later. The Voddens have settled into a new house in Bartonville, but they've brought along with them photos and memories of the time in Haifa.

Photos and memories of, especially, the beautiful terraced gardens that climb up to and beyond the Shrine of the Bab, a memorial housing the remains of the precursor of the Baha'i Faith. The terraces start at the foot of Mount Carmel and stretch a kilometer to the crest of the mountain.

"They were just putting the finishing touches on as we left," Chris Vodden said. "It was sad for us to leave before the final opening ceremonies."

The terraces and two new administrative buildings were built over 10 years for \$250 million - all raised in voluntary contributions from Baha'is around the world. All 19 terraces are open to the public for free, with group-size restrictions at different levels.

"They've got a sophisticated system to make sure tourists don't damage the gardens," Chris Vodden said.

He has particular ties to the terraces. He was security manager for the Baha'i Center, but also had to deal with contractors working on the terraces and gardens. His office was in a building at the foot of the terraces and had to be knocked down for the construction.

Chris Vodden and the former Lori Ubben met in Haifa and married there. Lori Vodden, originally from the Peoria area and a graduate of Illinois State University, spent 15 years there working in the Baha'i archives. Chris Vodden was there for 12 years after careers in his native Yorkshire, England, as a policeman and school teacher.

For most of their time there, only about 300 Baha'is worked at the center. Now, with the opening of the terraces, there are about 900, representing 50 to 60 nationalities, according to the Voddens.

"It's a wonderful demonstration that people can get on together," Chris Vodden said, making a reference to one of the main Baha'i tenets - the unification of humanity.

"We just never dreamed we'd see this," Lori Vodden said. "It seemed so far off. All of this coinciding with the turn of the century. I think it's a push for world peace."

Haifa became the Baha'i center after the faith's founder, Baha'u'llah, visited Mount Carmel and told the city officials that the Bab would be buried there and the world administrative center of the faith built there. Baha'u'llah's son, Abdul Baha, oversaw the construction of

the shrine of the Bab and started work on surrounding Justice was built at the site, with other facilities being added. In 1987, it was decided that the terraces should be built to enhance the shrine's beauty.

"If you have a diamond on its own, it doesn't do much, but if you put it in a golden band, it sets it off," Chris Vodden said, adding that that's what the terraces do for the shrine.

Baha'u'llah, Chris Vodden said, had said that the kings of the world would approach the shrine by coming up terraces on foot and pay homage to the Bab.

Tourism to Haifa is expected to triple to 1.2 million annually thanks to the terraces and other recent improvements to historical sites.

The four Voddens expect to be four of those tourists or, more accurately, pilgrims. They already have their names in for a pilgrimage to Haifa in five years.



Comments

June 23. On this date in 2009, in the wake of protests subsequent to the June 12 Iranian presidential elections, the UHJ reminded Iranian Bahá'ís that the Bahá'í Faith "strictly prohibits any involvement in partisan political activity by individual Bahá'ís or by Bahá'í institutions."

submitted4 months agobyA35821363

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Comments

June 24. On this date in 1911, 'Abdu'l-Bahá stated "The foundation of the spiritual meetings must be the teaching and delivering of the Cause of God...But the fundamental principle of the establishment of spiritual meetings is for the sake of teaching and delivering the Truth ..."

submitted4 months agobyA35821363

June 24. On this date in 1911, 'Abdu'l-Bahá [stated](#) "The foundation of the spiritual meetings must be the teaching and delivering of the Cause of God. In these meetings the believers and maid-servants of the Merciful must proclaim the proofs and arguments and explain the signs of the appearance of the Beauty of Abhá...But the fundamental principle of the establishment of spiritual meetings is for the sake of teaching and delivering the Truth so that those souls who are present may become informed of the Divine Evidences and Proofs."

[25.](#) You have written concerning the spiritual meetings. The foundation of the spiritual meetings must be the teaching and delivering of the Cause of God. In these meetings the believers and maid-servants of the Merciful must proclaim the proofs and arguments and explain the signs of the appearance of the Beauty of Abhá - May my life be a sacrifice to the beloved ones! Meanwhile they may read some Tablets and Communes, and at the end of the meetings, if they desire to sing with the utmost supplication and meekness, it is acceptable. But the fundamental principle of the establishment of spiritual meetings is for the sake of teaching and delivering the Truth so that those souls who are present may become informed of the Divine Evidences and Proofs.

("Star of the West", vol. 2, no. 6 (24 June 1911), p. 5)



Comments

June 24. On this date in 1926, Enoch Olinga was born. A close associate of Idi Amin, Olinga, his wife, and three of his five children were murdered by unknown gunmen, during the administration of President Obote when people affiliated with the Amin regime were being systematically targeted.

submitted4 months agobyA35821363

June 24. On this date in 1926, [Enoch Olinga](#) was born. Declared a Knight of Bahá'u'lláh for his pioneering work in the British Cameroons, Shoghi Effendi entitled Olinga "Abd'l-Futuh", an Arabic name meaning "the father of victories" for the successive waves of people becoming Knights of Bahá'u'lláh in Africa after him. A close associate of Ugandan President [Idi Amin](#), who was deposed and exiled on April 11, 1979, Enoch Olinga, his wife, and three of his five children were murdered by unknown gunmen on September 16, 1979, during the administration of President [Milton Obote](#) when people affiliated with the Amin regime were being systematically targeted. [Denis MacEoin](#) touches on this topic in his 1979 *[Letter on Bahá'í attitudes towards politics and scholarship](#)*.



Comments

June 24. On this date in 1947, Shoghi Effendi stated "The churches are waiting for the coming of Jesus Christ; we believe He has come again in the Glory of the Father. The churches teach doctrines--various ones in various creeds--which we as Bahá'ís do not accept; such as"

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[530. Bahá'ís Must Have No Affiliation with Churches](#)

"...we, as Bahá'ís, must not have any affiliations with churches or political parties. But he feels certain that when you meditate on this matter you yourselves will see the wisdom of it. We, as Bahá'ís, can never be known as hypocrites or as people insincere in their protestations and because of this we cannot subscribe to both the Faith of Bahá'u'lláh and ordinary church dogma. **The churches are waiting for the coming of Jesus Christ; we believe He has come again in the Glory of the Father. The churches teach doctrines--various ones in various creeds--which we as Bahá'ís do not accept; such as the bodily Resurrection, confession, or, in some creeds, the denial of the Immaculate Conception.** In other words, there is no Christian church today whose dogmas we, as Bahá'ís, can truthfully say we accept in their entirety--therefore to remain a member of the Church is not proper for us, for we do so under false pretences. We should, therefore, withdraw from our churches but continue to associate, if we wish to, with the church members and ministers.

"Our belief in Christ, as Bahá'ís, is so firm, so unshakeable and so exalted in nature that very few Christians are to be found now-a-days who love Him and reverence Him and have the faith in Him that we have. It is only from the dogmas and creeds of the churches that we dissociate ourselves; not from the spirit of Christianity."

(From a letter written on behalf of Shoghi Effendi to the Bahá'ís of Vienna, June 24, 1947)



Comments

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submitted4 months agobyA35821363

June 24. On this date in 1947, [a letter](#) written on behalf of Shoghi Effendi to an individual stated "As regards your future: he feels that if you specialize in the Social Sciences this would be also of assistance to you in teaching the Cause. And he would also suggest that, if feasible when you decide on a place to study, or to establish yourself permanently, you could render the Cause a great service by going somewhere where there is a weak Assembly or a group only and helping in developing the Faith there."

[2291](#). As regards your future: he feels that if you specialize in the Social Sciences this would be also of assistance to you in teaching the Cause. And he would also suggest that, if feasible when you decide on a place to study, or to establish yourself permanently, you could render the Cause a great service by going somewhere where there is a weak Assembly or a group only and helping in developing the Faith there.

(24 June 1947 to an individual believer)



Comments

June 24. On this date in 1947, Shoghi Effendi wrote "The best way for a Bahá'í to serve his country and the world is to work for the establishment of Bahá'u'lláh's World Order, which will gradually unite all men and do away with divisive political systems and religious creeds."

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From The Light of Divine Guidance (vol 1), [pages 122-126...](#)

24 June 1947

Dear Bahá'í Friends:

Your letter, dated June 16th, has been received, and our beloved Guardian has instructed me to answer it on his behalf.

He can quite well understand that after so many years of isolation from the rest of the Bahá'í world it came as a surprise to some of you to hear that we, as Bahá'ís, must not have any affiliations with churches or political parties. But he feels certain that when you meditate on this matter you yourselves will see the wisdom of it. We, as Bahá'ís, can never be known as hypocrites or as people insincere in their protestations and because of this we cannot subscribe to both the Faith of Bahá'u'lláh and ordinary church dogma. The

churches are waiting for the coming of Jesus Christ; we believe He has come again in the Glory of the Father. The churches teach doctrines--various ones in various creeds --which we as Bahá'ís do not accept; such as the bodily Resurrection, confession, or, in some creeds, the denial of the Immaculate Conception. In other words there is no Christian church today whose dogmas we, as Bahá'ís can truthfully say we accept in their entirety--therefore to remain a member of the Church is not proper for us, for we do so under false pretences. We should, therefore, withdraw from our churches but continue to associate, if we wish to, with the church members and ministers.

Our belief in Christ, as Bahá'ís, is so firm, so unshakable and so exalted in nature that very few Christians are to be found nowadays who love Him and reverence Him and have the faith in Him that we have. It is only from the dogmas and creeds of the churches that we dissociate ourselves; not from the spirit of Christianity.

Very much the same reasons motivate us in withdrawing from all political movements, however close some of their ideals may be to ours. We Bahá'ís are one the world-over, we are seeking to build up a New World Order, Divine in origin. How can we do this if every Bahá'í is a member of a different political party--some of them diametrically opposed to each other? Where is our unity then? We would be divided because of politics, against ourselves, and this is the opposite of our purpose. Obviously if one Bahá'í in Austria, is given freedom to choose a political party and join it, however good its aims may be, another Bahá'í in Japan, or America or India, has the right to do the same thing, and he might belong to a party the very opposite in principle to that which the Austrian Bahá'í belongs to. Where would be the unity of the Faith then? These two spiritual brothers would be working against each other, because of their political affiliations (as the Christians of Europe have been doing in so many fratricidal wars).

The best way for a Bahá'í to serve his country and the world is to work for the establishment of Bahá'u'lláh's World Order, which will gradually unite all men and do away with divisive political systems and religious creeds.

He does not force you to do this at once; but urges you all to decide to withdraw from your churches and political groups within, say, a year, and then to help each other to do this. You will find your spiritual strength greater for taking this step.

Please assure dear Mrs. Schwarz of his loving prayers on her behalf.

He will also pray for you all in the Holy Shrines, and urges you to persevere in your services to our beloved Faith....

In the Guardian's own handwriting:

Dear and valued co-workers:

I was so pleased to receive your message and so thankful for the evidences of devotion, of determination and love it contained. The Austrian believers are dear and near to my heart, and I deeply sympathize with them in the ordeal and tribulations which they have suffered, and which have demonstrated the quality of their faith and the depth of their devotion. The funds accumulated for their relief and for the development of the Faith in their land will, I trust, be soon forwarded to them, and will no doubt greatly contribute to the rehabilitation and growth of their beloved community. Persevere in your meritorious labours, and rest assured that you are often in my thoughts and prayers, and that I will continue to supplicate for you all the Master's richest blessings.

Your true and grateful brother,

Shoghi P.S. He feels that the German and Austrian believers are one in language and that the Austrian friends should consider the N.G.R. as their National Assembly, the same as before the war. We are Bahá'ís and have no nationalistic feelings in such matters. Our ties are purely spiritual. But you can consult the European Teaching Committee if the NGR is too difficult at present. The Guardian wishes you to know that as soon as there are a sufficient number of Bahá'í assemblies in Austria she will naturally have her own NGR. 27 September 1947 (Summer School) Dear Bahá'í Friends:

Your letters to our beloved Guardian reached him through Mr. ..., and he was delighted to see that so many believers had been able to attend the school at Esslingen this summer.

It shows the vitality of the German Bahá'ís and their intense desire to further the interests of our glorious Faith in Germany, and build up its institutions.

He urges you all, in your work for the Cause in your local Communities, to stress the need for the greatest love and unity amongst the Bahá'ís themselves. It is this love and spiritual solidarity that is so sadly lacking in the world today, and for which its people are starving. When they see within the Bahá'í Community the true spirit of brotherhood exemplified, they will turn to Bahá'u'lláh and embrace His Message.

He also urges you to exert yourselves ceaselessly in the teaching field, and build up new Bahá'í centers, establish new spiritual assemblies, and convert the existing groups into assemblies by April of next year.

The Cause, we know, has a great future in Germany, and he assures you all he is constantly praying for the success of your devoted labours....

In the Guardian's own handwriting:

Dear co-workers:

Your messages, eloquently testifying to the dynamic faith which inspires and sustains the German Bahá'í Community, now triumphantly emerging from its long and severe ordeal, rejoiced my heart, and served to deepen my feelings of affection and admiration for its members. You who now stand on the threshold of a new era, have great tasks ahead of you and a glorious mission to fulfil. The institutions you are now initiating and developing will no doubt enable you to achieve speedily and effectively your goal. The Beloved is watching over you. His love surrounds you, and His spirit sustains and guides you. Persevere in your glorious task. Rest assured that my prayers will continue to be offered on your behalf, and be confident that Bahá'u'lláh will aid you to achieve ultimate victory.

Shoghi



Comments

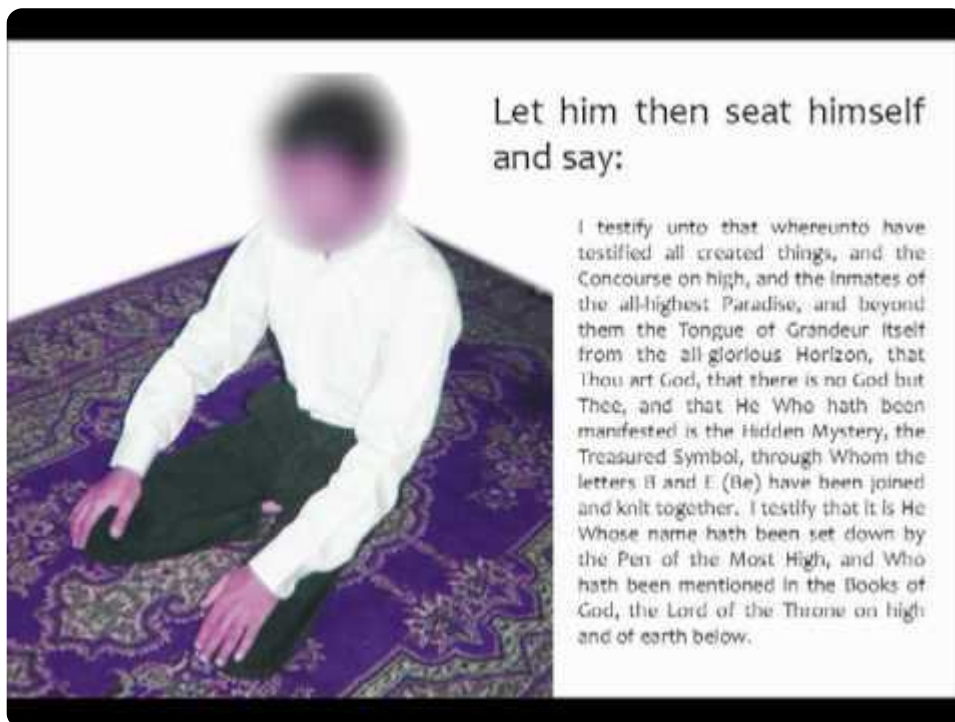
June 24. On this date in 1949, Shoghi Effendi addressed a letter to an individual believer regarding the form of prayer, noting that "Bahá'u'lláh has reduced all ritual and form to an absolute minimum in His Faith."

submitted 4 months ago by A35821363

June 24. On this date in 1949, Shoghi Effendi [addressed a letter](#) to an individual believer regarding the form of prayer, noting that "Bahá'u'lláh has reduced all ritual and form to an absolute minimum in His Faith."

He would advise you to only use the short midday Obligatory Prayer. This has no genuflections and only requires that when saying it the believer turn his face towards 'Akka where Bahá'u'lláh is buried. This is a physical symbol of an inner reality, just as the plant stretches out to the sunlight — from which it receives life and growth — so we turn our hearts to the Manifestation of God, Bahá'u'lláh, when we pray; and we turn our faces, during this short prayer, to where His dust lies on this earth as a symbol of the inner act. **Bahá'u'lláh has reduced all ritual and form to an absolute minimum in His Faith. The few forms that there are - like those associated with the two longer obligatory daily prayers, are only symbols of the inner attitude.** There is a wisdom in them, and a great blessing, but we cannot force ourselves to understand or feel these things, that is why He gave us also the very short and simple prayer, for those who did not feel the desire to perform the acts associated with the other two.

(24 June 1949)



Comments

June 24. On this date in 1949, Shoghi Effendi wrote "...as the plant stretches out to the sunlight...so we turn our hearts to the Manifestation of God, Bahá'u'lláh, when we pray; and we turn our faces, during this short prayer, to where His dust lies on this earth as a symbol of the inner act."

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(24 June 1949)



Let him then raise his hands in supplication toward God—blessed and exalted be he—and say:

O Thou the Desire of the world and the Beloved of the nations! Thou seest me turning toward Thee, and rid of all attachment to any one save Thee, and clinging to Thy cord, through whose movement the whole creation hath been stirred up: I am Thy servant, O my Lord, and the son of Thy servant. Behold me standing ready to do Thy will and Thy desire, and wishing naught else except Thy good pleasure. I implore Thee by the Ocean of Thy mercy and the Daystar of Thy grace to do with Thy servant as Thou wilt and pleasest. By Thy might which is far above all mention and praise! Whatsoever is revealed by Thee is the desire of my heart and the beloved of my soul. O God, my God: Look not upon my hopes and my doings, nay rather look upon Thy will that hath encompassed the heavens and the earth. By Thy Most Great Name, O Thou Lord of all nations! I have desired only what Thou didst desire, and love only what Thou dost love.

Comments

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(24 June 1949)



Comments

June 24. On this date in 1968, the UHJ wrote that it "sees no way in which additional Hands of the Cause of God can be appointed...the Hands residing in the Holy Land will act as liaison between the Universal House of Justice and the Continental Boards of Counselors, and will also assist ..."

submitted 4 months ago by A35821363

June 24. On this date in 1968, the Universal House of Justice [announced the "Appointment of Continental Boards of Counselors"](#) given that with the absence of a Guardian, "the Universal House of Justice sees no way in which additional Hands of the Cause of God can be appointed...the Hands residing in the Holy Land will act as liaison between the Universal House of Justice and the [Continental Boards of Counselors](#), and will also assist the Universal House of Justice in setting up, at a propitious time, an [international teaching center](#) in the Holy Land, as anticipated in the Guardian's writings."

[Appointment of Continental Boards of Counselors](#)

The majestic unfoldment of Bahá'u'lláh's world-redeeming administrative system has been marked by the successive establishment of the various institutions and agencies which constitute the framework of that [divinely created Order](#). Thus, more than a quarter of a century after the emergence of the first national spiritual assemblies of the Bahá'í world the institution of the Hands of the Cause of God was formally established, with the appointment by the beloved Guardian, in conformity with the provisions of 'Abdu'l-Bahá's Will and Testament, of the first contingent of these high-ranking officers of the Faith. Following the passing of the Guardian of the Cause of God, it fell to the House of Justice to devise a way, within the [Administrative Order](#), of developing "the institution of the

Hands of the Cause with a view to extension into the future of its appointed functions of protection and propagation," and this was made a goal of the [Nine Year Plan](#). Much thought and study has been given to the question over the past four years, and the texts have been collected and reviewed. During the last two months, this goal, as announced in our cable to the national conventions, has been the object of prolonged and prayerful consultation between the Universal House of Justice and the Hands of the Cause of God. All this made evident the framework within which this goal was to be achieved, namely:

The Universal House of Justice sees no way in which additional Hands of the Cause of God can be appointed.

The absence of the Guardian of the Faith brought about an entirely new relationship between the Universal House of Justice and the Hands of the Cause and called for the progressive unfoldment by the Universal House of Justice of the manner in which the Hands of the Cause would carry out their divinely conferred functions of protection and propagation.

Whatever new development or institution is initiated should come into operation as soon as possible in order to reinforce and supplement the work of the Hands of the Cause while at the same time taking full advantage of the opportunity of having the Hands themselves assist in launching and guiding the new procedures.

Any such institution must grow and operate in harmony with the principles governing the functioning of the institution of the Hands of the Cause of God.

In the light of these considerations the Universal House of Justice decided, as announced in its recent cable, to establish [Continental Boards of Counselors for the protection and propagation of the Faith](#). Their duties will include directing the Auxiliary Boards in their respective areas, consulting and collaborating with national spiritual assemblies, and keeping the Hands of the Cause and the Universal House of Justice informed concerning the conditions of the Cause in their areas.

Initially eleven [Boards of Counselors](#) have been appointed, one for each of the following areas: Northwestern Africa, Central and East Africa, Southern Africa, North America, Central America, South America, Western Asia, Southeastern Asia, Northeastern Asia, Australasia, and Europe.

The members of these [Boards of Counselors](#) will serve for a term, or terms, the length of which will be determined and announced at a later date, and while serving in this capacity

will not be eligible for membership on national or local administrative bodies. One member of each Continental Board of Counselors has been designated as trustee of the Continental Fund for its area.

The Auxiliary Boards for Protection and Propagation will henceforth report to the [Continental Boards of Counselors](#), who will appoint or replace members of the Auxiliary Boards as circumstances may require. Such appointments and replacements as may be necessary in the initial stages will take place after consultation with the Hand or Hands previously assigned to the continent or zone.

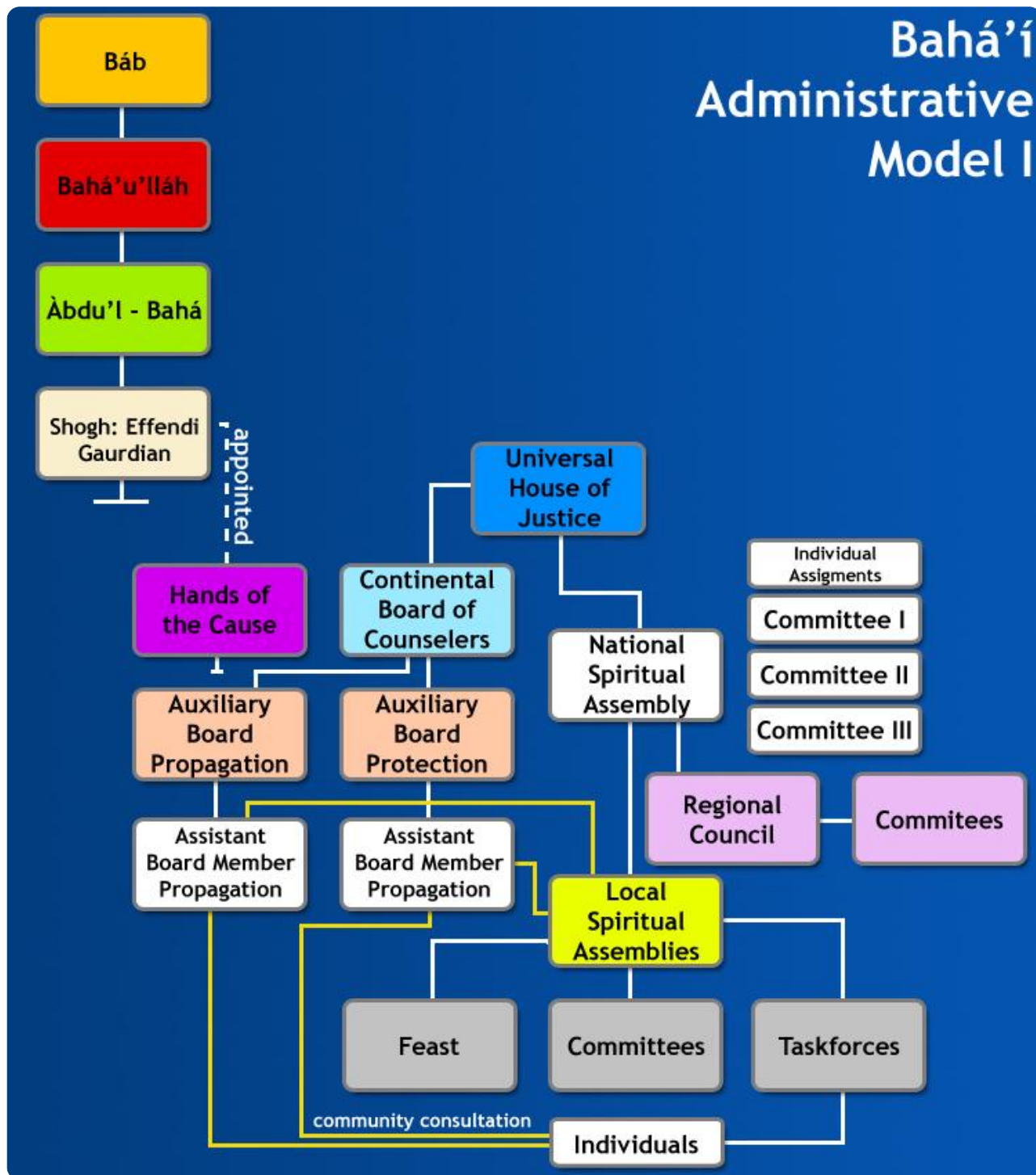
The Hands of the Cause of God have the prerogative and obligation to consult with the [Continental Boards of Counselors](#) and national spiritual assemblies on any subject which, in their view, affects the interests of the Cause. **The Hands residing in the Holy Land will act as liaison between the Universal House of Justice and the [Continental Boards of Counselors](#), and will also assist the Universal House of Justice in setting up, at a propitious time, an [international teaching center](#) in the Holy Land, as anticipated in the Guardian's writings.**

The Hands of the Cause of God are one of the most precious assets the Bahá'í world possesses. Released from administration of the Auxiliary Boards, they will be able to concentrate their energies on the more primary responsibilities of general protection and propagation, "preservation of the spiritual health of the Bahá'í communities" and "the vitality of the faith" of the Bahá'ís throughout the world. The House of Justice will call upon them to undertake special missions on its behalf, to represent it on both Bahá'í and other occasions, and to keep it informed of the welfare of the Cause. While the Hands of the Cause will, naturally, have special concern for the affairs of the Cause in the areas in which they reside, they will operate increasingly on an intercontinental level, a factor which will lend tremendous impetus to the diffusion throughout the Bahá'í world of the spiritual inspiration channeled through them — the Chief Stewards of [Bahá'u'lláh's embryonic World Commonwealth](#).

With joyful hearts we proclaim this further unfoldment of the [Administrative Order of Bahá'u'lláh](#) and join our prayers to those of the friends throughout the East and the West that Bahá'u'lláh may continue to shower His confirmations upon the efforts of His servants in the safeguarding and promotion of His Faith.

June 24, 1968

Bahá'í Administrative Model I



Comments

June 24. On this date in 1968, the Universal House of Justice outlined in a letter to the Continental Board of Counsellors the steps to take "when a member of the Continental Board of Counsellors learns of any incipient Covenant-breaking."

submitted 4 months ago by A35821363

June 24. On this date in 1968, the Universal House of Justice [outlined in a letter](#) to the Continental Board of Counsellors the steps to take "when a member of the Continental Board of Counsellors learns of any incipient Covenant-breaking."

[1083. The Authority of Expulsion and Reinstatement Exercised by the Hands of the Cause](#)

"The authority of expulsion and reinstatement will be exercised by the Hands of the Cause of God, subject in each instance to the approval of the Universal House of Justice. **When a member of the Continental Board of Counsellors learns of any incipient Covenant-breaking, the matter should be reported without delay to a Hand of the Cause available in the area, who will deal with the matter. A copy of the report should be sent to the Hands in the Holy Land and to the other members of the Board. Should no Hand of the Cause be available in the area, the report should be sent to the Hands of the Cause in the Holy Land, with copy to the other members of the Board, in which case the Hands of the Cause in the Holy Land will deal with the matter. Such reports should contain full details of actions already taken.**

"Reinstatement of Covenant-breakers will follow similar procedures."

(From a letter of the Universal House of Justice to the Continental Boards of C



Comments

June 24. On this date in 1990, an individual wrote the Universal House of Justice, asking for clarification about the Ridván 1990 message referring to Bahá'u'lláh as "the most precious Being ever to have drawn breath on this planet."

submitted 4 months ago by A35821363

June 24. On this date in 1990, an individual [wrote](#) the Universal House of Justice, asking for clarification about the [Ridván 1990 message](#) referring to Bahá'u'lláh as "the most precious Being ever to have drawn breath on this planet." In its [response](#), the Universal House of Justice quoted Shoghi Effendi as having said "Bahá'u'lláh is the greatest Manifestation to yet appear, the One Who consummates the Revelation of Moses, He was the One Moses conversed with in the Burning Bush."



Comments

June 24. On this date in 1990, an individual wrote the Universal House of Justice expressing "puzzlement over the statement in its Ridván 1990 message referring to Bahá'u'lláh as 'the most precious Being ever to have drawn breath on this planet'."

submitted 4 months ago by A35821363

June 24. On this date in 1990, an individual [wrote](#) the Universal House of Justice expressing "puzzlement over the statement in its [Ridván 1990 message](#) referring to Bahá'u'lláh as 'the most precious Being ever to have drawn breath on this planet'."

20 June, 1991

Dear Bahá'í Friend, Further to our letter of 25 November 1990, we have been directed by the Universal House of Justice to convey the following response to your inquiry of 24 June 1990. The delay is sincerely regretted.

The House of Justice appreciates your frankness concerning your puzzlement over the statement in its Ridván 1990 message referring to Bahá'u'lláh as "the most precious Being ever to have drawn breath on this planet". You are entirely correct in drawing upon Bahá'u'lláh's statement, cited on pages 78-79 of "Gleanings from the Writings of Bahá'u'lláh", to point out the oneness and sameness of the "essence of all the Prophets of God". The statement of the House of Justice should not be taken to imply anything to the contrary, but rather should be seen in the historical context of His Revelation and in its nature and character relative to the Revelations that preceded it. As Bahá'u'lláh has said in the same passage in the "Gleanings" from which you quoted:

The measure of the revelation of the Prophets of God in this world, however, must differ. Each and every one of them hath been the Bearer of a distinct Message, and hath been commissioned to reveal Himself through specific acts....

Concerning His own Revelation, Bahá'u'lláh has testified to "the inconceivable greatness of this Revelation" and said:

That which hath been made manifest in this preeminent, this most exalted Revelation, stands unparalleled in the annals of the past, nor will future ages witness its like....

In the following statement written on his behalf, Shoghi Effendi offers important clarification on the question of the sameness of the essence of the Prophets and the comparative qualities of their Revelations in this world:

Bahá'u'lláh is not the intermediary between other Manifestations and God. Each has His own relation to the Primal Source. But in the sense that Bahá'u'lláh is the greatest Manifestation to yet appear, the One Who consummates the Revelation of Moses, He was the One Moses conversed with in the Burning Bush. In other words Bahá'u'lláh identifies the Glory of the Godhead on that occasion with Himself. No distinction can be made amongst the Prophets in the sense that They all proceed from one source, and are of one essence. But Their stations and functions in this world are different.

This statement calls to mind several passages from the writings of Bahá'u'lláh which Shoghi Effendi quotes in "God Passes By", page 99:

"In this most mighty Revelation," He moreover states, "all the Dispensations of the past have attained their highest, their final consummation." And again: "None among the Manifestations of old, except to a prescribed degree, hath ever completely apprehended the nature of this Revelation." Referring to His [Bahá'u'lláh's] own station He declares: "But for Him no Divine Messenger would have been invested with the Robe of Prophethood, nor would any of the sacred Scriptures have been revealed."

Also of relevance to the difference in stations between Bahá'u'lláh's Revelation and those which have preceded or will come after it is the beloved Guardian's response to an inquiry which, as conveyed, said: "There is no record in history, or in the teachings, of a Prophet similar in station to Bahá'u'lláh having lived 500,000 years ago. There will, however, be one similar to Him in greatness after the lapse of 500,000 years...." The House of Justice trusts that these points will resolve your puzzlement and assures you and your family of its

prayers at the Holy Threshold that the Blessed Beauty may surround you with His unfailing confirmations.

With loving Bahá'í greetings, For Department of the Secretariat



Comments

June 25. On this date in 1912, ' Abdu'l-Bahá commented on "elegant ladies were washing dishes, sweeping, dusting the furniture and arranging the carpets..."See what the power of the Blessed Beauty does! What might and sway, what bounty and favor is this! He has inspired these persons to serve..."

submitted4 months agobyA35821363

June 25. On this date in 1912, ' Abdu'l-Bahá [commented](#) on "elegant ladies were washing dishes, sweeping, dusting the furniture and arranging the carpets. They did this with such love and zeal that it is beyond description...."See what the power of the Blessed Beauty does! What might and sway, what bounty and favor is this! He has inspired these persons to serve with such sincerity and love! They are washing dishes and sweeping the room. They are serving with heart and soul."



Comments

June 25. On this date in 1942, Abdu'l-Jalil Bey Sa'd died. He was a prominent member of the Egyptian Baha'i community in its early days, a Hand of the Cause of God, and a member of the National Spiritual Assembly of the Bahá'ís of Egypt and the Sudan.

submitted4 months agobyA35821363

June 25. On this date in 1942, [Abdu'l-Jalil Bey Sa'd](#) died. He was a prominent member of the Egyptian Baha'i community in its early days, a Hand of the Cause of God, and a member of the National Spiritual Assembly of the Bahá'ís of Egypt and the Sudan.

Abdu'l-Jalil was converted to the Baha'i Faith by [Mírzá Abu'l-Fadl](#), and he devoted himself to service of the Cause in Egypt for the remainder of his life.

He was a judge on the Civil Court of Egypt and in 1923 he wrote several articles arguing that religious freedom should be applied to all religions. The government of Egypt decided to legislate religious freedom for all religions later that year. In 1929 Abdu'l-Jalil met with the Prime Minister of Egypt and attempted to negotiate better conditions for the Egyptian Baha'i community.

In 1934 he refuted attacks on the faith from the Muslim scholar Shaykh el Karashi in a series of articles titled 'The Baha'i Faith is an Everlasting Truth'. In response the Egyptian Minister of Justice was asked to prevent Abdu'l-Jalil from publishing, and he requested that Abdu'l-Jalil stop writing articles in defense of the Faith. Abdu'l-Jalil responded by saying:

"If your excellency wishes me to cease defending my belief, then the other side should also cease attacking it"

This led to the Egyptian House of Parliament banning both parties from publishing, and Abdu'l-Jalil was exiled to Northern Egypt.

While in Northern Egypt he produced the first translation of *The Dawn-breakers* in Arabic which was published in 1941. All printed copies of the translation were seized by the Muslim authorities of Egypt before they could be distributed. Abdu'l-Jalil garnered support, and managed to not only regain possession of the books, but also permission to distribute them within Egypt and in other countries.

In 1941 he received permission to construct a Ḥaẓīratu'l-Quds in Cairo. He personally oversaw the project, but fell ill and passed away before it was completed.

He passed away on June 25, 1942. After his passing Shoghi Effendi sent the following [telegram](#) to the Baha'is:

ABDU'L-JALIL BEY SA'D ABU'L-FADL'S MOST RENOWNED DISCIPLE FOREMOST CHAMPION FAITH EGYPT, OUTSTANDING BAHAI ADMINISTRATOR BRILLIANT AUTHOR, INDEFATIGABLE TEACHER ASCENDED ABHA KINGDOM LOSS IRREPARABLE HEARTS GREIFSTRICKEN. ADVISE BEFITTING MEMORIAL GATHERING TEMPLE TO ASSOCIATE AMERICAN BELIEVERS UNIVERSAL MOURNING DISTINGUISHED HAND CAUSE BAHU'U'LLAH.

A memorial was held at the American Baha'i Temple in Wilmette, Illinois on August 16, 1942.



Comments

June 25. On this date in 1953, Shoghi Effendi wrote "It must, as it approaches its climax, carry the torch of the Faith to regions so remote, so backward, so inhospitable that neither the light of Christianity or Islam has, after the revolution of centuries, as yet penetrated."

submitted 4 months ago by A35821363

June 25. On this date in 1953, Shoghi Effendi [wrote](#) "It must, as it approaches its climax, carry the torch of the Faith to regions so remote, so backward, so inhospitable that neither the light of Christianity or Islam has, after the revolution of centuries, as yet penetrated."



Comments

June 25. On this date in 1953, Shoghi Effendi wrote "...will witness the entry by troops...into the Bahá'í world...derange the equilibrium of the world, and reinforce a thousandfold the numerical strength as well as the material power and the spiritual authority of the Faith of Bahá'u'lláh."

submitted4 months agobyA35821363

June 25. On this date in 1953, Shoghi Effendi [wrote](#) (also [here](#)) "This flow, moreover, will presage and hasten the advent of the day which, as prophesied by 'Abdu'l-Bahá, will witness the entry by troops of peoples of divers nations and races into the Bahá'í world--a day which, viewed in its proper perspective, will be the prelude to that long-awaited hour when a mass conversion on the part of these same nations and races, and as a direct result of a chain of events, momentous and possibly catastrophic in nature, and which cannot as yet be even dimly visualized, will suddenly revolutionize the fortunes of the Faith, derange the equilibrium of the world, and reinforce a thousandfold the numerical strength as well as the material power and the spiritual authority of the Faith of Bahá'u'lláh."



Comments

June 25. On this date in 1955, Shoghi Effendi wrote "The rise of this symbol and harbinger of the World Order of Bahá'u'lláh, as yet in the embryonic stage of its development, amidst the confusion, the anxieties, the rivalries and the recurrent crises that mark the decline of a moribund ..."

submitted4 months agobyA35821363

June 25. On this date in 1955, Shoghi Effendi [wrote](#) "The rise of this symbol and harbinger of the World Order of Bahá'u'lláh, as yet in the embryonic stage of its development, amidst the confusion, the anxieties, the rivalries and the recurrent crises that mark the decline of a moribund civilization, will, no doubt, lend a tremendous impetus to the onward march of the Faith in all the continents of the Globe, and will, more than any other single act, direct the attention of the spiritually impoverished, the economically afflicted, the socially disturbed, and the morally disoriented masses of a sorely tried continent to its nascent institutions."



Comments

June 25. On this date in 1961, the International Bahá'í Council, as a duly elected body, held its first full meeting in Haifa.

submitted4 months agobyA35821363

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In 1951, Shoghi Effendi, as [Guardian](#), appointed members to the [International Bahá'í Council](#), naming [Mason Remey](#) as the [Council's](#) President and describing it as an embryonic international House of Justice.

When Shoghi Effendi passed away in 1957 without having appointed a successor [Guardian](#), as confirmed by a "[Unanimous Proclamation of the 27 Hands of the Cause of God](#)", the [Hands of the Cause of God](#) elected from among their own nine individuals who would serve as [Custodians](#) to help lead the transition of the [International Bahá'í Council](#), into the [Universal House of Justice](#).

In 1961 the [International Bahá'í Council](#) was changed to an elected body, with members of all National Spiritual Assemblies voting.

In 1963, the first [Universal House of Justice](#) was elected, and its [members](#) are elected every five years by members of each Bahá'í [National Spiritual Assembly](#) in the world. In practice, the [Bahá'í electoral system](#) most closely resembles [council democracy](#) as it still exists in Cuba, wherein individuals elect [Local Spiritual Assemblies](#), who then elect [National Spiritual Assemblies](#), who then elect the [Universal House of Justice](#). With no politicking or partisanship allowed, there is [little turnover in leadership](#) and [Universal House of Justice members](#) almost invariably serve until retirement or death. [New members](#) are currently generally elected from the [appointed institutions of the Bahá'í administration](#), particularly the [International Teaching Centre](#). In fact, [all of the current members of the Universal House of](#)

Justice previously served as members of the [International Teaching Centre](#). In council democracies, these career [bureaucrats](#) were known as the [nomenklatura](#).

With the eventual passing of the individual [Hands of the Cause of God](#) appointed by Shoghi Effendi and without a [Guardian](#) to appoint additional [Hands](#), the [Universal House of Justice](#) saw the need for developing an institution for the purpose of performing the [Hands'](#) function of protection and propagation of the Faith.

In 1968 the [Continental Board of Counselors](#) was formed. The [Counselors](#) appoint [Auxiliaries](#) collectively referred to as [Auxiliary Boards](#) in smaller regional areas, who in turn appoint their own [Assistants](#) to work in localities.

[Auxiliary Board](#) Members for Protection are charged with watching over the security of the Bahá'í Faith, and [Auxiliary Board](#) Members for Propagation are responsible for working with the grassroots on the global [Plans](#) established by the [Universal House of Justice](#). Originally, members of the [Auxiliary Boards](#) were appointed by and served under the [Hands of the Cause of God](#) who directed their efforts worldwide. The first members of the [Auxiliary Boards](#) were appointed in 1954, and they were divided into five distinct geographical regions

In 1973 the administrative branch called the [Institution of the Counselors](#) was formed. Also in 1973, the [International Teaching Centre](#) was first formed by the [Universal House of Justice](#), and originally consisted of the 17 [Hands of the Cause](#) still living at that time, plus three [Counsellor](#) members. The number of [Counsellor](#) members was raised to four in 1979, to seven in 1983, and finally to the current nine in 1988. The [Counsellor](#) members of the [International Teaching Centre](#) are appointed by the [Universal House of Justice](#) to five-year terms that begin shortly after the [International Convention](#) and election of the [Universal House of Justice](#).



Comments

June 25. On this date in 1969, the UHJ wrote the NSA of the U.S. "You may be assured that we shall continue to remember you in our prayers at the Holy Shrines, supplicating that Bahá'u'lláh will guide, bless and sustain you, individually and collectively, as you continue to labor to execute"

submitted4 months agobyA35821363

June 25. On this date in 1969, the UHJ [wrote](#) the NSA of the U.S. congratulating their "homefront victories" and stating "You may be assured that we shall continue to remember you in our prayers at the Holy Shrines, supplicating that Bahá'u'lláh will guide, bless and sustain you, individually and collectively, as you continue to labor to execute your numerous and varied responsibilities."

[Homefront Victories in the United States](#)

25 June 1969

National Spiritual Assembly of the Bahá'ís of the United States.

Dear Bahá'í Friends,

The news of the homefront victories contained in your Ridván cable and in your semiannual statistical report brought great joy to our hearts. The members of your valiant community have clearly demonstrated their staunch resolve and their understanding of their task to strengthen the homefront as they simultaneously pursue their global mission. They have poured their funds freely and generously into the international teaching work of the Faith through substantial contributions to the Bahá'í Fund, have assisted their sister

communities around the world with the purchase of sorely needed national properties and, as the pioneers have arisen and gone forth in troops to ensure the spiritual conquest of the planet, new believers have embraced the Cause on the homefront, resulting in more than 300 new localities being opened to the Faith and the formation of 45 additional Local Spiritual Assemblies at Ridván, thus establishing an enlarged base of operations from which additional pioneers must now go forth to further illumine and strengthen the five continents of the globe.

You may be assured that we shall continue to remember you in our prayers at the Holy Shrines, supplicating that Bahá'u'lláh will guide, bless and sustain you, individually and collectively, as you continue to labor to execute your numerous and varied responsibilities.

With loving Bahá'í greetings,

The Universal House of Justice

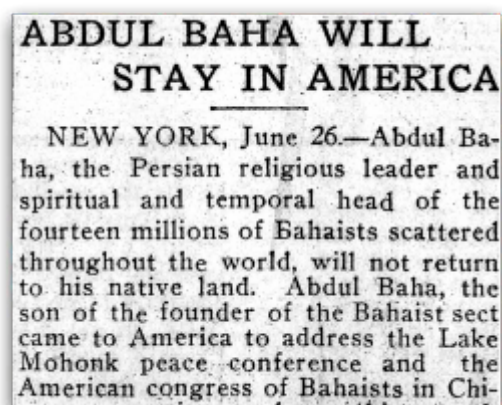


Comments

June 26. On this date in 1851, an article titled "A New Prophet" appeared in the Green Mountain Freeman newspaper, edited by Daniel Pierce Thompson.

submitted4 months agobyA35821363

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Comments

June 26. On this date in 1912, a newspaper headline introduced "'Abdu'l-Bahá, the Persian religious leader and spiritual and temporal head of the fourteen millions of Bahá'ís scattered throughout the world."

submitted4 months ago by A35821363

June 26. On this date in 1912, a newspaper headline [introduced](#) "'Abdu'l-Bahá, the Persian religious leader and spiritual and temporal head of the fourteen millions of Bahá'ís scattered throughout the world."

'Abdu'l-Bahá, the Persian religious leader and spiritual and temporal head of the fourteen millions of Bahá'ís scattered throughout the world, will not return to his native land. 'Abdu'l-Bahá, the son of the founder of the Bahá'í sect came to America to address the Lake Mohonk peace conference and the American congress of Bahá'ís in Chicago, expecting to leave this month on the return journey to Persia. The venerable prophet has been so pleased with his reception in America that he has decided to stay, and will today take up his home at 11 Bradford place, Montclair, N.J. There are about fifty Bahá'ís in the Jersey suburb. The venerable prophet has spent forty of his seventy years in prison because of his religious beliefs, which inculcate the spirit of universal brotherhood and the unity of all religions, without having any specific creed.

ABDUL BAHÁ WILL STAY IN AMERICA

NEW YORK, June 26.—Abdul Baha, the Persian religious leader and spiritual and temporal head of the fourteen millions of Bahaists scattered throughout the world, will not return to his native land. Abdul Baha, the son of the founder of the Bahaist sect came to America to address the Lake Mohonk peace conference and the American congress of Bahaists in Chi-

Comments

June 26. On this date in 1936, Shoghi Effendi wrote "But, of course, this extension of assistance to the poor, in whatever form, should under no circumstances be allowed to seriously interfere with the major collective interests of the Bahá'í community..."

submitted4 months ago by A35821363

June 26. On this date in 1936, Shoghi Effendi [wrote](#) (also [here](#)) "But, of course, this extension of assistance to the poor, in whatever form, should under no circumstances be allowed to seriously interfere with the major collective interests of the Bahá'í community, as distinguished from the purely personal interests of its members. The demands of the Cause transcend those of the individual, and should therefore be given precedence."

[411. Charity is the Very Essence of the Teachings](#)

"This Bahá'í teaching of human fellowship and kindness implies that we must be always ready to extend every assistance and help we can to those who are in distress and suffering. Bahá'í charity is of the very essence of the Teachings, and should therefore be developed in every Bahá'í community. Charitable institutions such as orphanages, free schools and hospitals for the poor, constitute an indispensable part of the Mashriqu'l-Adhkar. It is the responsibility of every local Bahá'í community to insure the welfare of its poor and needy members, through whatever means possible.

"But, of course, this extension of assistance to the poor, in whatever form should under no circumstances be allowed to seriously interfere with the major collective interests of the Bahá'í Community, as distinguished from the purely personal interests of its members. The demands of the Cause transcend those of the individual, and should therefore be given precedence. But these two phases of Bahá'í social life, though not of equal importance, are

by no means contradictory. Both of them are essential, and should be fostered, but each according to its own degree of importance. It is the responsibility of Bahá'í Assemblies to decide when individual interests should be subordinated to those affecting the collective welfare of the community. But, as already stated, the interest of the individual should always be safeguarded within certain limits, and provided they do not seriously affect the welfare of the group as a whole."

(From a letter written on behalf of Shoghi Effendi to an individual believer, June 26, 1936)



Comments

June 26. On this date in 1936, Shoghi Effendi wrote, "Regarding your question as to the meaning of Jin or Genii referred to in the Qur'an, these are not beings or creatures that are actually living, but are symbolic references to the power of men of evil and may be likened to evil spirits..."

submitted 4 months ago by A35821363

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[1667. Meaning of "Jin" or "Genii"](#)

"Regarding your question as to the meaning of [Jin](#) or Genii referred to in the Qur'an, these are not beings or creatures that are actually living, but are symbolic references to the power of men of evil and may be likened to evil spirits. But the point to bear in mind is that these have no positive existence of any kind."

(From a letter written on behalf of the Guardian to an individual believer, June 26, 1936: Bahá'í News, No. 105, p. 1, February 1937)



Comments

June 26. On this date in 1956, Shoghi Effendi told the NSA of Canada apply "the sanction of suspension of voting rights to people who marry without the consent of parents...not a question of the child not knowing the present whereabouts of its parents...if the parents are alive, they must be asked

submitted4 months agobyA35821363

June 26. On this date in 1956, Shoghi Effendi [told](#) (also [here](#)) the NSA of Canada apply "the sanction of suspension of voting rights to people who marry without the consent of parents...not a question of the child not knowing the present whereabouts of its parents...if the parents are alive, they must be asked."

[1243. If Parents Are Alive, Consent Must Be Obtained](#)

"Regarding your question of applying the sanction of suspension of voting rights to people who marry without the consent of parents, this should be done from now on. The law of the Aqdas is explicit and not open to any ambiguity at all. As long as the parents are alive, the consent must be obtained; it is not conditioned on their relationship to their children. If the whereabouts of the parents is not known legally, in other words, if they are legally dead, then it is not necessary for the children to obtain their consent, obviously. It is not a question of the child not knowing the present whereabouts of its parents, it is a question of a legal thing--if the parents are alive, they must be asked."

(From a letter written on behalf of the Guardian to the National Spiritual Assembly of Canada, June 26, 1956: Bahá'í News, No. 335, January 1959, p. 2)



Comments

June 26. On this date in 1956, Shoghi Effendi wrote "The Assemblies must be wise and gentle in dealing with such cases, but at the same time must not tolerate a prolonged and flagrant disregard of the Bahá'í Teachings as regards alcohol."

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The Assemblies must be wise and gentle in dealing with such cases, but at the same time must not tolerate a prolonged and flagrant disregard of the Bahá'í Teachings as regards alcohol.

(26 June 1956 to a National Spiritual Assembly)



Comments

June 26. On this date in 2013, "with utter shock and desolating grief that the Bahá'ís in Baghdad discovered on 26 June that the "most holy habitation" of Bahá'u'lláh had been razed almost to the ground to make way for the construction of a mosque."

submitted4 months agobyA35821363

June 26. On this date in 2013, "with utter shock and desolating grief that the Bahá'ís in Baghdad discovered on 26 June that the "most holy habitation" of Bahá'u'lláh had been razed almost to the ground to make way for the construction of a mosque," as described in [a letter](#) sent from the Universal House of Justice "to the Bahá'ís of the World" on July 17, 2013. It is somewhat ironic that, in the lead-up to the [invasion of Iraq in 2003](#), the false information of Iraq's purported possession of weapons of mass destruction was leaked to the media by [David Kelly](#), a Bahá'í authority on biological warfare, employed by the British Ministry of Defence, and formerly a weapons inspector with the [United Nations Special Commission](#) in Iraq. David Kelly was found dead from an apparent suicide on July 17, 2003, two days after appearing before a before a parliamentary [Foreign Affairs Select Committee](#).

On September 25, 1999, David Kelly converted to the Bahá'í Faith at the [Bosch Bahá'í School](#) in California. David Kelly was a prime source for the false information of Iraq's purported possession of weapons of mass destruction in the lead-up to the invasion of Iraq in 2003.

On July 17, 2003, [David Kelly](#) was found dead from an apparent suicide, two days after appearing before a parliamentary [Foreign Affairs Select Committee](#). An authority on biological warfare employed by the British Ministry of Defence, and formerly a weapons inspector with the [United Nations Special Commission](#) in Iraq, David Kelly was a prime

source for the false information of Iraq's purported possession of weapons of mass destruction in the lead-up to the [invasion of Iraq in 2003](#).

On August 11, 2003, the Independent carried [an article](#) about David Kelly, noting "In October 2002, [Dr Kelly](#) gave a slide show and lecture about his experiences as a weapons inspector in Iraq to a small almost private gathering of the Baha'i faith, which aims to unite the teachings of all the prophets. [Dr Kelly](#) had converted to the religion three years earlier, while in New York on attachment to the UN. When he returned to England he became treasurer of the small but influential Baha'i branch in Abingdon near his home. [Roger Kingdon](#), a member, recalls: 'He had no doubt that [the Iraqis] had biological and chemical weapons. It was clear that David Kelly was largely happy with the material in the dossier.'"

From [The Times](#) article titled "[Faith, peace and tolerance in Monterey](#)", dated September 3, 2003...

September 3

[Faith, peace and tolerance in Monterey](#)

By Chris Ayres and James Bone

Four years ago David Kelly made a personal odyssey to the Californian resort of Monterey. He was there, not to visit its military installations or its tourist boutiques but to convert to the Baha'i faith

IT WOULD SEEM an unlikely place to find peace for the soul. Monterey, an affluent city on California's central coast, about an hour's flight north from Los Angeles, is known more for its proximity to military installations and its role as retirement city of choice for generals and one-time spies than for any sense of spirituality. But it was to this beautiful seaside resort, often shrouded in mist because of the hot air from the Californian deserts hitting the cold Pacific, that David Kelly came four years ago to make a declaration of faith to the Baha'i religion.

On September 25, 1999, he would have turned his back on the postcard landscape of sand dunes and gleaming ocean that marks California's Pacific Coast Highway, and taken the incongruously named Bonny Doon Road up through the towns of Loch Lomond and Bracken Brae, until he came to the first signpost to the [Bosch Baha'i School](#), one of only four such establishments in the United States and an inspiration for the British scientist and biological weapons expert. He was possibly accompanied by his friend and spiritual

mentor [Mai Pederson](#), the American woman thought to be responsible for introducing him to the Baha'i faith.

Monterey, with its proximity to the Defence Language Institute and other military installations, was a natural destination for Dr Kelly; the Monterey Institute of International Studies, which has its own Centre for Nonproliferation Studies, the largest non-governmental organisation in the world devoted to curbing the spread of weapons of mass destruction, would have been an essential place for him to visit. The centre is thought to have one of the largest databases of information on Saddam Hussein's regime in the world. The city itself, an old fishing town turned into a tourist mecca, with chi-chi boutiques and restaurants that line the seafront — a kind of Covent Garden-on-sea — is similar to other California coastal towns such as Carmel and Santa Barbara that look out over the rolling surf of the Pacific. But it is thought that Dr Kelly visited Monterey not for the expertise offered by the city's scientists, but for the consolation of the soul that he would find in the Baha'i school high above the city, overlooking the California coastline.

After reaching the series of wooden cabins that make up the school's campus — passing, first, the four garden gnomes, dressed in 19th-century peasant outfits, that wave cheerfully to those curious or devoted enough to go further — he made his simple declaration of faith. According to [Joanne McClure](#), a youthful 66-year-old who pays \$65 (£41) a night for room and board at the school, to an untrained eye this would have seemed an almost casual affair, the kind of non-ritual ritual beloved of the Baha'is, who pride themselves on having no formal initiation ceremony, sacrament or clergy. "First we would make sure initiates know who Baha'ullah is — the founder of the faith — and that they really knew what they were doing," says McClure. "Then they would sign a card saying that there are certain laws they need to obey." These include abstaining from drink, drugs and gambling; supporting the institution of marriage; believing that God created the universe; and encouraging the end of racial, class, and religious prejudices. After Dr Kelly had signed the card, it would have been sent to the Baha'i national headquarters in Wilmette, Illinois, where the new believer would be put on the mailing list for the American magazine *The Baha'is*. From then on, Dr Kelly would have been encouraged to attend feasts held every 19 days, which involve prayer-chants, administrative discussions with local spiritual assemblies, and general socialising.

Dr Kelly would have been attracted to the peacefulness and tolerance of the Baha'is, who believe that all religions are essentially valid. As [McClure](#) says: "I could never understand why God was going to send all these people to Hell just because they didn't believe in the same things." As a scientist, perhaps seeking spiritual succour within an intellectual

framework, he would also have been attracted to the faith's openness to modernity and its lack of fundamentalist dogma.

Throughout 1999 Dr Kelly travelled to New York for six or seven two-week trips to work with fellow experts at UN headquarters, and he visited at least twice more for the regular six-monthly meetings of the UN Special Commission's (UNSCOM's) college of commissioners. During this year, he often appeared at Baha'i meetings on the other side of the continent in Monterey, at the group's traditional 19th-day feasts. Pederson, who was studying at the Defence Language Institute, a heavily guarded military facility that taught American soldiers how to speak Japanese during the Second World War, was also at the feasts. The two had met and become friends when she served under the scientist on a UN mission to Iraq in 1998, the last inspection before the withdrawal of UN inspectors.

John VonBerg, whose wife was the secretary of the local Baha'is' spiritual assembly at the time, says: "He has been to my home several times. We had special events on holy days, representing various things. His principles were so close to those of the Baha'i faith."

The last time Dr Kelly visited, VonBerg remembers the Baha'i group going to gaze out over the bay.

[Noreen Steinmetz](#), a friend of Dr Kelly and [Pederson](#), recalls: "He would pass through here every once in a while and we would have the opportunity to sit down with him and go on hikes and chat. I met him through [Mai Pederson](#)." She adds that Dr Kelly always arrived at meetings by himself, and other Baha'is assumed that he was working at the nearby Monterey Institute, where several of his UN colleagues worked. But scientist friends at the centre say he never visited them there.

A glance around the [Bosch Baha'i School's](#) bookshop reveals some possible sources of tension for Dr Kelly. Several tomes focus on the divine importance of the UN, which was eventually ignored by the United States and Britain after it refused to support a military campaign to remove the Iraqi regime.

With that in mind, it is hard to see how Dr Kelly could ever have supported an Iraq war without UN approval.

Even more ominous, however, is a tract entitled [Political Non-Involvement and Obedience to Government](#), compiled by [Peter J. Khan](#). The book spells out the Baha'is' belief that they should not become involved in any form of politics, because politics can create divisions that could destroy the Baha'i community.

As part of this argument, Baha'is believe that they should support their government, whether just or unjust (there are, however, exceptions). On page 28, [Khan](#) poses a question that Dr Kelly himself could have asked: What should we do when controversies arise as a result of government policies?

The answer, provided by the Guardian of the Baha'i faith, the late Shoghi Effendi Rabbani, is this: "In such controversies they should assign no blame, take no side, further no design, and identify themselves with no system prejudicial to the best interests of that worldwide fellowship which it is their aim to guard and foster."

[Khan's](#) book makes it clear that any Baha'i who does not follow this advice is ultimately weakening the Baha'i religion. Given this official position from the Guardian, it is not hard to imagine Dr Kelly's horror when he was named as the alleged source of a story blaming Britain's decision to go to war on a press secretary who "sexed up" intelligence reports.

But would the Guardian have condoned suicide? "Let's just say," says Mrs VonBerg, "that it would not follow the teachings of the Baha'i faith."

On January 27, 2004, three medical experts wrote [The Guardian](#) newspaper [a letter](#) stating that it is highly improbable that the primary cause of [Dr. Kelly's](#) death was hemorrhage from transection of a single ulnar artery, as stated by [Brian Hutton in his report](#).

[Our doubts about Dr Kelly's suicide](#)

As specialist medical professionals, we do not consider the evidence given at the Hutton inquiry has demonstrated that Dr David Kelly committed suicide.

Dr Nicholas Hunt, the forensic pathologist at the Hutton inquiry, concluded that Dr Kelly bled to death from a self-inflicted wound to his left wrist. We view this as highly improbable. Arteries in the wrist are of matchstick thickness and severing them does not lead to life-threatening blood loss. Dr Hunt stated that the only artery that had been cut - the ulnar artery - had been completely transected. Complete transection causes the artery to quickly retract and close down, and this promotes clotting of the blood.

The ambulance team reported that the quantity of blood at the scene was minimal and surprisingly small. It is extremely difficult to lose significant amounts of blood at a pressure below 50-60 systolic in a subject who is compensating by vasoconstricting. To have died from haemorrhage, Dr Kelly would have had to lose about five pints of blood - it is unlikely that he would have lost more than a pint.

Alexander Allan, the forensic toxicologist at the inquiry, considered the amount ingested of Co-Proxamol insufficient to have caused death. Allan could not show that Dr Kelly had ingested the 29 tablets said to be missing from the packets found. Only a fifth of one tablet was found in his stomach. Although levels of Co-Proxamol in the blood were higher than therapeutic levels, Allan conceded that the blood level of each of the drug's two components was less than a third of what would normally be found in a fatal overdose.

We dispute that Dr Kelly could have died from haemorrhage or from Co-Proxamol ingestion or from both. The coroner, Nicholas Gardiner, has spoken recently of resuming the inquest into his death. If it re-opens, as in our opinion it should, a clear need exists to scrutinise more closely Dr Hunt's conclusions as to the cause of death.

David Halpin

Specialist in trauma and orthopaedic surgery **C Stephen Frost**

Specialist in diagnostic radiology **Searle Sennett**

Specialist in anaesthesiology rowenathursby@onetel.net.uk

Follow-up [letter](#) on February 11, 2004...

[Medical evidence does not support suicide by Kelly](#)

Since three of us wrote our letter to [the Guardian](#) on [January 27](#), questioning whether [Dr Kelly](#)'s death was suicide, we have received professional support for our view from vascular surgeon Martin Birnstingl, pathologist Dr Peter Fletcher, and consultant in public health Dr Andrew Rouse. We all agree that it is highly improbable that the primary cause of Dr Kelly's death was haemorrhage from transection of a single ulnar artery, as stated by [Brian Hutton in his report](#).

On February 10, Dr Rouse wrote to the BMJ explaining that he and his colleague, Yaser Adi, had spent 100 hours preparing a report, Hutton, Kelly and the Missing Epidemiology. They concluded that "the identified evidence does not support the view that wrist-slash deaths are common (or indeed possible)". While Professor Chris Milroy, in a letter to the BMJ, responded, "unlikely does not make it impossible", Dr Rouse replied: "Before most of us will be prepared to accept wristslashing ... as a satisfactory and credible explanation for a death, we will also require evidence that such aetiologies are likely; not merely 'possible'."

Our criticism of the [Hutton report](#) is that its verdict of "suicide" is an inappropriate finding. To bleed to death from a transected artery goes against classical medical teaching, which is that a transected artery retracts, narrows, clots and stops bleeding within minutes. Even if a person continues to bleed, the body compensates for the loss of blood through vasoconstriction (closing down of non-essential arteries). This allows a partially exsanguinated individual to live for many hours, even days.

Professor Milroy expands on the finding of Dr Nicholas Hunt, the forensic pathologist at the Hutton inquiry - that haemorrhage was the main cause of death (possibly finding it inadequate) - and falls back on the toxicology: "The toxicology showed a significant overdose of co-proxamol. The standard text, Baselt, records deaths with concentrations at 1 mg/l, the concentration found in Kelly." But Dr Allan, the toxicologist in the case, considered this nowhere near toxic. Each of the two components was a third of what is normally considered a fatal level. Professor Milroy then talks of "ischaemic heart disease". But Dr Hunt is explicit that Dr Kelly did not suffer a heart attack. Thus, one must assume that no changes attributable to myocardial ischaemia were actually found at autopsy.

We believe the verdict given is in contradiction to medical teaching; is at variance with documented cases of wrist-slash suicides; and does not align itself with the evidence presented at the inquiry. We call for the reopening of the inquest by the coroner, where a jury may be called and evidence taken on oath.

Andrew Rouse

Public health consultant

Searle Sennett

Specialist in anaesthesiology

David Halpin

Specialist in trauma

Stephen Frost

Specialist in radiology

Dr Peter Fletcher

Specialist in pathology

Martin Birnstingl

Specialist in vascular surgery



Comments

June 26. On this date in 2014, an article titled "Maybe there ARE more Baha'is than Jews in South Carolina!" stated "By the mid-1980s, there were over 20,000 on the rolls in South Carolina...Stockman acknowledges, 30 years later just 4,500 of the 17,500 members in the state...have good addresses."

submitted4 months agobyA35821363

June 26. On this date in 2014, an article titled "[Maybe there ARE more Baha'is than Jews in South Carolina!](#)" stated "By the mid-1980s, there were over 20,000 on the rolls in South Carolina, more than in any other state. But, [Stockman](#) acknowledges, 30 years later just 4,500 of the 17,500 members in the state currently recorded in the national Bahá'í database have good addresses."

["Maybe there ARE more Baha'is than Jews in South Carolina!"](#)

June 26, 2014

[Mark Silk](#)

Earlier this month, I took exception to a Washington Post map purporting to show the second largest religious tradition (after Christianity) in each state of the Union. A significant number of them were wrong, I claimed, because they relied on the inflated estimates of religious bodies rather than on telephone surveys of individuals.

None of the purported "seconds" was more surprising than the Bahá'í Faith in South Carolina. How could this rather obscure 19th-century world religion, with a total claimed U.S.

population of 174,000, have more adherents in the Palmetto State than Judaism, Islam, Hinduism, or Buddhism?

Well, it turns out there's a good answer to that question. In the early 1960s, national leaders of the faith began making a concerted effort to reach African Americans in the South. By the early 1970s, teams of Bahá'ís (themselves mostly African-American) were going door-to-door in rural South Carolina and Florida, preaching their message of the unity of God, humanity, and all religions, and proclaiming their founder, Bahá'u'lláh, as the return of Christ. (Bahá'ís believe that Bahá'u'lláh is the most recent in a succession of divine messengers -- including Moses, Jesus, Muhammad, Krishna, and Buddha -- who established a religion appropriate to their time and place.)

"They responded with remarkable interest," [Robert Stockman](#), the foremost historian of the Bahá'í Faith in America, wrote in an email. "I experienced this in 1979 when I went out mass teaching over Christmas vacation in central Florida. We literally drove over the railroad tracks. The pavement stopped. We drove down the dirt roads, rolled down our windows and said to people sitting on their porches 'can we talk to you about religion?' They said yes and we went over to them with a picture book, which we reviewed. When we asked people whether they believed, they said often 'yes.' We didn't enroll them; there had to be followup."

Stockman pointed out, however, that in South Carolina there often wasn't followup. As he writes in his book, *The Bahá'í Faith: A Guide for the Perplexed*:

In the past, people were enrolled as Bahá'ís when they had acquired more than a little basic knowledge, but now the criterion for membership was possession of the spark of faith; it was assumed that knowledge would follow later. But teams of visiting Bahá'í teachers were not present long enough to follow up, and it was difficult for later teams to find newly declared believers who lived in houses that lacked street numbers (which was often the case in the rural south).

To consolidate the new members of the faith, an institute was established in Hemingway, S.C. in 1972, as well as the nation's only Bahá'í radio station, WLGI ("Promoting love, peace, and unity"), in 1984. By the mid-1980s, there were over 20,000 on the rolls in South Carolina, more than in any other state. But, Stockman acknowledges, 30 years later just 4,500 of the 17,500 members in the state currently recorded in the national Bahá'í database have good addresses. "All we can say about the other 13,000 is that they are not active enough as Bahá'ís to update their address when they moved."

So is the Bahá'í Faith the second most populous religion after Christianity in South Carolina? The 2013 American Jewish Yearbook lists the state as having fewer than 14,000 Jews. Given what Stockman has to say, I'm prepared to stick to my original claim that Judaism is the (very distant) second most populous religion there. Still, a significant portion of those 13,000 Bahá'ís listed but without updated addresses -- many of them low-income African Americans who could be missed by phone surveys -- may still consider themselves members of the faith.

So who knows? The really interesting story has to do with the successful Bahá'í outreach to rural blacks in the South in the latter part of the 20th century. It's hard not to believe that something about the universalist appeal of the faith struck a chord during the Civil Rights era and its aftermath.



Comments

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submitted 4 months ago by A35821363

June 27. On this date in 1933, Shoghi Effendi wrote [Adelbert Mühlischlegel](#) a [letter](#) about [Bahá'í orthography](#), telling him "In regard to the transliteration of Oriental names and words into German he wishes me to inform you that the system of transliteration actually in use in the Bahá'í world has been adopted and approved with only slight changes by a general Orientalist Congress representative of world's greatest orientalists including some outstanding German authorities in various branches of Oriental history and literature. As you see, therefore, it is a highly recommendable system of transliteration and this is why the Guardian is so emphatic about its univereal adoption by the Bahá'ís the world over. Any departure from that system, he strongly feels, may lead to incalculable difficulties and misunderstandings in the future. He would certainly urge you to adopt it yourself and then advise our German friends to do the same in all their official Bahá'í publications and particularly in the forthcoming issues of the "Sonnen der Wahrheit" wherein some chapters of the "Dawn-Breakers" are going to be published."

[27 June 1933](#)

Dear Dr. Mühlischlegel:

Shoghi Effendi wishes me to acknowledge on his behalf the receipt of your letter dated May 11th, 1933, together with the enclosed Program of the Bahá'í meetings held in Stuttgart and Esslingen, all of which he has carefully read and deeply appreciated.

In regard to the transliteration of Oriental names and words into German he wishes me to inform you that **the system of transliteration actually in use in the Bahá'í world** has been adopted and approved with only slight changes by a general Orientalist Congress representative of world's greatest orientalists including some outstanding German authorities in various branches of Oriental history and literature. As you see, therefore, it is **a highly recommendable system of transliteration** and this is why the Guardian is so emphatic about its universal adoption by the Bahá'ís the world over. Any departure from that system, he strongly feels, may lead to incalculable difficulties and misunderstandings in the future. He would certainly urge you to adopt it yourself and then advise our German friends to do the same in all their official Bahá'í publications and particularly in the forthcoming issues of the "Sonne der Wahrheit" wherein some chapters of the "Dawn-Breakers" are going to be published.

Concerning the date of the anniversary of the Báb's declaration the Guardian feels that it would be preferable to postpone the consideration of this problem until the Universal House of Justice is established. In the meantime he would advise you to follow the system actually in use in the Bahá'í world, i.e. (year 9.) even in Germany. According to this system the hundredth anniversary of the Declaration of the Faith should be celebrated in May of the year 101, that is when we enter the second Bahá'í century. By year 90 we should not mean that 90 years have elapsed since the declaration of the Báb but that we are in the 9th year. But whether it is preferable to adopt this system or that suggested by you and which, you remark, is in use among Christians and Moslems, the future House of Justice has to decide.

Touching the Bahá'í funeral service the Guardian would like you to know that it is of an extreme simplicity, consisting as it does of a congregational prayer which has not yet been translated into any western language but which Shoghi Effendi is planning to have it translated and circulated among the friends. The friends and relatives of the deceased who are unwilling to attend the service should not be forced to do so.

In closing may I extend to you the loving greetings of the Guardian....

In the Guardian's own handwriting:

Dear and valued co-worker:

This is to assure you how glad and gratified I feel to learn that the German believers are taking so active a part in the international activities of the Cause. Their thoroughness, ability, patience and open-mindedness highly qualify them to assume such responsibilities

and undertake so great a task. I trust that the letters you will soon be sending to the British High Commissioner for Palestine will be a prelude to the brilliant services you are destined to render to the Cause of Bahá'u'lláh.

Your true brother,

Shoghi

Bahá'í orthography is peculiar for a several reasons. Despite a purported purpose of systematizing pronunciation, Bahá'í orthography fails to accomplish this goal for the very name of the religion itself. While the accent and phonemic diacritic marks in the word "Bahá'í" indicate a three syllable pronunciation as [bəhə:'ʔi:], the [official pronunciation guide of the Bahá'í World News Service](#) gives a two syllable pronunciation of "Ba-High," /bə'haɪ/. Amin Banani's [A Bahá'í Glossary and Pronunciation Guide](#) notes that the exact realization of the English pronunciation varies. The [Oxford English Dictionary](#) has /bə'ha:i:/ ba-HAH-ee, [Merriam-Webster](#) has /bə:'ha:i:/ bah-HAH-ee, and the [Random House Dictionary](#) has /bə'ha:i:/ bə-HAH-ee, all with three syllables.

For many common names, the [Bahá'í orthographic transliteration](#) can often differ markedly from more common standard transliterations presently in use.

Bahá'í graphy	Ortho-Standard eration	Translit-Persian ciation	pronun-Arabic ciation	pronun-Perso-Arabic Spelling
Ádhirbáyján	Azerbaijan	[ɒzərbɔ:j'dʒɔ:n]	[ʔæðerbi:'dʒæ:n]	آذربایجان
Fátimih	Fatima	[fə:te'me]	[fə:t'ɪmæ, 'fə:t'ɪmæ]	فاطمه
Shoghi	Shawki	[ʃo:ʁi]	[ʃæwʔi, 'ʃawqi]	شوقی
Siyyid	Sayyid	[sej'jed]	[sæjjɪd]	سید



Comments

June 27. On this date in 1937, a letter written on behalf of Shoghi Effendi stated "Our beloved Guardian has been inexpressibly touched by your letter... to him on the occasion of his marriage...this priceless honour that the Almighty has chosen to bestow upon the community of Canadian believers."

submitted4 months agobyA35821363

June 27. On this date in 1937, a letter written on behalf of Shoghi Effendi by his brother [Husayn](#) stated "Our beloved Guardian has been inexpressibly touched by your letter of April 28th, which you have so kindly addressed to him on the occasion of his marriage...this priceless honour that the Almighty has chosen to bestow upon the community of Canadian believers."

[Canada's Involvement in the First Teaching Plans](#) 14

27 June 1937

To the Bahá'ís of Vancouver

Dear Bahá'í Friends,

Our beloved Guardian has been inexpressibly touched by your letter of April 28th, which you have so kindly addressed to him on the occasion of his marriage,¹⁵ and he wishes me to hasten to assure your community of his heartfelt appreciation of the sentiments of devoted love and loyalty you have expressed, all of which he dearly prizes indeed.

It is his fervent hope that in recognition of this priceless honour that the Almighty has chosen to bestow upon the community of Canadian believers your group will unitedly

arise and will endeavour with firm determination to lend every support possible to the extension of the teaching work throughout all the provinces of Canada, so that the glorious promises given by 'Abdu'l-Bahá regarding the future of the Cause in that land may be speedily and completely realized.

The Guardian is truly delighted to know of the contribution your group has made to the teaching fund of the National Spiritual Assembly, and trusts you will continue extending every assistance you can to the nation-wide teaching efforts of the American believers. He is praying from the depth of his heart that whatever steps you may take for the furtherance of this sacred Cause may be crowned with complete success.

Again with his best and deepest thanks for your message,

Yours in the Cause,

H. Rabbani

May the Almighty fill your hearts with joy and gladness, fulfil your highest hopes, and enable you to consolidate your present-day achievements,

Your true and grateful brother,

Shoghi

14 This period covers the first (1937-44) and second (1946-53) Seven Year Plans assigned to the United States and Canada. Canada was assigned its own Five Year Plan in 1948.

15 Amatu'l-Bahá Rúhiyyih Khánum Rabbani (Mary Maxwell) -- daughter of May and Sutherland Maxwell, became the wife of Shoghi Effendi in 1937, appointed a Hand of the Cause of God in 1952.

On April 15, 1945, Shoghi Effendi [sent a cablegram](#) announcing "Faithless brother [Husayn](#), after long period of dishonourable conduct, has abandoned the Master's home to consort with his sister and other Covenant-breakers." Shoghi Effendi would later chide [Husayn](#) for marrying a "lowbornChristian girl."

In March 1950, Shoghi Effendi would send a [further cable](#): "Faithless brother [Hussein](#), already abased through dishonorable conduct over period (of) years followed by association with Covenant-breakers (in) Holy Land and efforts (to) undermine Guardian's position, recently further demeaned himself through marriage under obscure circumstances with **lowbornChristian girl** (in) Europe." Shoghi Effendi would [later defend](#) the use of the

term "lowborn Christian girl" as follows: "Regarding his cable concerning [Hussein](#): he has been very surprised to note that the terms 'low-born Christiangular' and 'disgraceful alliance' should arouse any question; it seems to him that the friends should realize it is not befitting for the Guardian's own brother, the grandchild of the Master, an [Afnán](#) and [Aghsán](#) mentioned in the Will and Testament of the Master, and of whom so much was expected because of his relation to the family of the Prophet, to marry an unknown girl, according to goodness knows what rite, who is not a believer at all."



Comments

June 27. On this date in 1957, Shoghi Effendi wrote "These original discoverers of New Zealand are of a very fine race, and they are a people long admired for their noble qualities; and special effort should be made, not only to contact the Maoris in the cities, and draw them into the Faith..."

submitted4 months agobyA35821363

June 27. On this date in 1957, Shoghi Effendi [wrote](#) (also [here](#)) "These original discoverers of New Zealand are of a very fine race, and they are a people long admired for their noble qualities; and special effort should be made, not only to contact the Maoris in the cities, and draw them into the Faith, but to go to their towns and live amongst them and establish Assemblies in which at least the majority of the believers will be Maoris, if not all. This would be indeed a worthy achievement."

As you formulate your plans and carry them out for the work entrusted to you during the next six years, he wishes you to particularly bear in mind the need of teaching the Maoris. These original discoverers of New Zealand are of a very fine race, and they are a people long admired for their noble qualities; and special effort should be made, not only to contact the Maoris in the cities, and draw them into the Faith, but to go to their towns and live amongst them and establish Assemblies in which at least the majority of the believers will be Maoris, if not all. This would be indeed a worthy achievement.

(From a letter dated 27 June 1957 written on behalf of Shoghi Effendi to the National Spiritual Assembly of New Zealand)



Comments

June 27. On this date in 1981, Don Addison conducted an interview with Oscar Njang in Ikot Uba Village, Cross River State, Nigeria, concerning the Bahá'í Church of Calabar.

submitted 4 months ago by A35821363

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Comments

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submitted4 months ago by A35821363

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Comments

June 28. On this date in 1909, Juliet Thompson wrote "I have been sitting close to the window--my window into Heaven!--my eyes fixed on 'Akká. The phenomenal world has faded away. This is indeed, indeed the Reality. That City in the distance, white in the sunlight, has been drawing the very .."

submitted4 months agobyA35821363

June 28. On this date in 1909, [Juliet Thompson wrote](#) "I have been sitting close to the window--my window into Heaven!--my eyes fixed on 'Akká. The phenomenal world has faded away. This is indeed, indeed the Reality. That City in the distance, white in the sunlight, has been drawing the very soul out of me. I have been feeling the Power of the Magnet there."

[Juliet Thompson](#) died on December 9, 1956.

On November 15, 1912, 'Abdu'l-Bahá gave a talk at the home of Juliet Thompson in New York. Earlier that year, on June 1, 'Abdu'l-Bahá had his first sitting for [his portrait painted](#) by [Juliet Thompson](#) in her New York studio. While [pictures, sketches, and photographs of 'Abdu'l-Bahá](#) are ubiquitous in Bahá'í homes, [those of Bahá'u'lláh](#) are less so although the prohibition is equally applicable to both.



Comments

June 28. On this date in 1926, Shoghi Effendi wrote "The geographical position of Germany has given her a unique position in the spread of the Cause in Europe. She stands actually in the center of that continent and from it can branch out tentacles which will gradually unite the whole Europe."

submitted 4 months ago by A35821363

June 28. On this date in 1926, Shoghi Effendi [wrote](#) "The geographical position of Germany has given her a unique position in the spread of the Cause in Europe. She stands actually in the center of that continent and from it can branch out tentacles which will gradually unite the whole Europe."

28 June 1926

Dear Spiritual brothers and sisters:

Shoghi Effendi wishes me to acknowledge the receipt of those few kind words of love you all signed and sent. The picture which your secretary sent under a separate cover was also received. He hopes that more of such congresses will be held in that land and the youth awakened to the duty that has been laid upon them. Unless they are aroused, unless they begin to feel their responsibility, unless they rise to active and effective service, the Cause will not really spread and quickly attain its desired aim.

The geographical position of Germany has given her a unique position in the spread of the Cause in Europe. She stands actually in the center of that continent and from it can branch out tentacles which will gradually unite the whole Europe. The signs that she can undertake such a task are clear. We see there the largest number of the European Bahá'ís most

active and promising. The only thing is, that the more united they are, the more devoted and steadfast in their faith they become, the sooner they will attain their goal and bring their task to a successful and glorious ending.

Shoghi Effendi wishes me to assure you of his prayers. He hopes that the German friends will leave a memorable record on the annals of the Cause and fully justify the expectations the Master had in their spiritual future....

In the Guardian's own handwriting:

My dear fellow-workers:

Your most welcome letter has rejoiced my heart. Your magnificent endeavours, your tenacity of purpose, your firmness of faith, the ardour of your love and your grasp of the Divine Teachings are assets which I greatly prize and value. My hope and prayer is that Bahá'u'lláh may shower upon you His infinite blessings that the promise of our dear Master may ere long be fulfilled and that Germany may arise with one voice and one mind to champion the Cause of God and in the spiritual realm direct the nations of the earth to the path of true Brotherhood and Peace. Yours is a great privilege and a noble mission; may He enable you to achieve your heart's desire.

Your true brother,

Shoghi



Comments

June 28. On this date in 1950, Shoghi Effendi wrote Australian Bahá'ís about Joseph Perdu, "... in spite of his wide knowledge of the Faith and his belief in it - his acts are contrary to its teachings and bring not only confusion into the Community...disgrace the Cause in the eyes of non-Bahá'ís."

submitted4 months agobyA35821363

June 28. On this date in 1950, Shoghi Effendi wrote Australian Bahá'ís about Joseph Perdu, "No one who conducts himself as he has can remain a voting member of the Bahá'í Community for - in spite of his wide knowledge of the Faith and his belief in it - his acts are contrary to its teachings and bring not only confusion into the Community and create inharmony, but disgrace the Cause in the eyes of non-Bahá'ís."

[28 June 1950](#) [National Spiritual Assembly]

Dear Bahá'í Friends:

Your letters of August 9, 19; September 14, 22; November 7, 10, 21; of 1949; January 19; February 28; March 8, 31; April 11; May 2 (two), 1950, have been received by our beloved Guardian and he has instructed me to answer them on his behalf. The many enclosures and material forwarded have, likewise, been safely received.

It has been impossible for our Guardian to keep abreast of his correspondence and other work this Winter and Spring. It is only during the last week that he has been able to turn to the mountain of mail, representing the correspondence of the various National Assemblies, and commence replying. The reason for this regrettable delay is that in order to get the arcade of the Shrine of the Báb finished in time for the centenary of His Martyrdom he

had to undertake extensive excavations into the solid rock of the mountain behind the Shrine - the new edifice being much larger than the precious original building it is designed to enshrine and protect. This work he personally supervised in order to ensure the Shrine was in no way damaged, and to see the cost was kept within bounds. You can imagine this was a very exacting and tiring ordeal for him.

Then, just as he had hoped to take up his overburdening correspondence, Mr. Maxwell, the architect of the Shrine, at the beginning of April became desperately ill, and for ten weeks absorbed the anxious care and attention of us all, as his condition was seemingly hopeless. Thanks to the Mercy of Bahá'u'lláh and the determination of the Guardian, he is recovering and our lives are getting back to normal routine.

The Guardian regrets very much the conduct of Mr Perdu; it seems now fairly clear that he is a former Bahá'í from India who misconducted himself there over a period of years and then showed up, under a different name, in Australia. No one who conducts himself as he has can remain a voting member of the Bahá'í Community for - in spite of his wide knowledge of the Faith and his belief in it - his acts are contrary to its teachings and bring not only confusion into the Community and create inharmony, but disgrace the Cause in the eyes of non-Bahá'ís.

The Guardian fully realizes that the process of splitting up large communities into smaller ones, each existing within its own civil units, has been difficult for the Australian friends. What they do not seem to fully appreciate is that this has been done in Canada and the United States as well, and is only in order to organize the Assemblies on a logical basis, and one with a firmer legal foundation. The fact that this may create more Assemblies in the end, and that it sometimes breaks up existing ones, is only incidental; the important point is to consolidate the communities on a sound basis, i.e. every Assembly within the limits of the Municipality its members reside in.

As Mrs Axford requested Mrs Thomas to write about her Bahá'í life there is every reason to respect her wishes. This in no way precludes the New Zealand Community from writing about her services and life and keeping this record in the National archives. The Guardian feels the Auckland Assembly should be consulted, as her, (Mrs Axford's), home community, by Mrs Thomas. He hopes this In Memoriam article, about so dear and tireless a servant of the Faith, will produce a spirit of love and co-operation amongst all concerned.

The gift by Miss Perks of an additional piece of land to the Yerrinbool School is deeply appreciated. It enriches the endowments already held by your Assembly. Please thank Miss Perks, on behalf of the Guardian, for this generous contribution, to the institutions of the

Faith in Australia, and tell her he does not feel any name should be given the property other than of Yerrinbool School, of which it will form a part, and that she will always be remembered as the donor of it.

The acquisition of the site for the New Zealand Summer School was a great step forward in the progress of the Faith there, and he was very pleased about it. He was also delighted to hear of the formation of the Devonport Assembly, and he hopes next year there will be still more.

I would also like to answer here a question raised in Mrs Bolton's letter of March 8: the Guardian feels that no annual fixed pilgrimage should be made to the grave of Father Dunn. The friends will naturally always want to go there, when and how they like, but it must not become a ceremony, otherwise it will constitute a precedent for similar things in the future.

It is premature, and will weaken the national and local work, for delegates to be elected by State elections rather than by Assemblies. There is no question involved about believers losing their voting rights: all the time believers are gaining and losing their voting rights by becoming members of communities with Assemblies or moving out into places where they are isolated believers. The friends should not dwell on these minor details, but concentrate on teaching the Cause and exemplifying the Bahá'í life. Voting is a purely administrative detail, but teaching and serving are vital spiritual obligations. Regarding the change of the By-Laws: the Guardian considers the letter he wrote you about this subject is final. He is considerably surprised by the fact that of all the National Bodies in the Bahá'í World, operating under these By-Laws, it is only the Assembly of Australia and New Zealand, evidently acting under pressure from their legal committee, that constantly raises the question of changing them. This he considers is going too far, and is not necessary. He holds very bright hopes for the future of your work, and urges you, and through you all the believers, to concentrate on your glorious teaching tasks and forge ahead to win new victories for the beloved Faith.

With Bahá'í love, R. Rabbani.

P.S. Your letter of June 9 has been received, and the Guardian deeply appreciates the contribution you sent. Please find receipt enclosed. The map you forwarded will be published in the next volume of "Bahá'í World" as the progress it shows will be of great interest to all readers.⁹⁶

Dear and valued co-workers:

The remarkable progress achieved by the Bahá'í communities in Australia, New Zealand and Tasmania in promoting the Plan, designed to further the interests of the Faith in the Antipodes, is most encouraging, and will, when consummated, mark the opening of a new and glorious chapter in the history of the Faith in that continent. The varied and welcome evidences of the steady extension in the range of the manifold activities of these communities, the multiplication of Bahá'í institutions and their rapid consolidation, are particularly gratifying and merit the highest praise.

The territories in which these communities conduct their meritorious, strenuous and highly promising activities with such diligence, resolution, fidelity and devotion, are admittedly vast and constitute a direct challenge to those who are called upon to diffuse the light of the Faith, and lay an unassailable foundation for its rising Administrative Order, throughout the length and breadth of these territories.

The Plan, now operating with increasing momentum in that far-off continent, is designed to enable its prosecutors to lay the first foundations of the structure which the members of these communities must rear in the years to come. As these primary pillars of a divinely ordained steadily evolving, spiritually propelled order are successively erected and sufficiently consolidated, and the agencies designed for the launching of a systematic campaign aiming at the future proclamation of the Faith to the masses inhabiting these far-flung territories multiply, a simultaneous effort should be exerted, and measures should be carefully devised, by the national elected representatives of these same communities, for the launching of the initial enterprises destined to carry the Message of the Faith, beyond the confines of these territories, to the Islands of the Pacific, lying in their immediate neighbourhood.

For whatever may be the nature of the future successive crusades which the American and Canadian Bahá'í communities, may, under the Divine Plan of 'Abdu'l-Bahá, launch in the course of the opening decades of the second Bahá'í century, and however extensive the range of their operations, and no matter how far-reaching the future campaigns which the Bahá'í community, centred in the heart of the British Isles, may undertake throughout the widely-scattered dependencies of the British Crown, the responsibility devolving upon the National elected representatives of the Bahá'ís of the Australasian continent for the introduction of the Faith and its initial establishment in the Islands of the Pacific, linking them, on the one hand, with their sister communities in the American continents and on the other hand, with the communities in South-Eastern Asia, remains clear and inescapable.

As the various Bahá'í national communities, labouring directly as well as indirectly, under the impulse of a Divine Plan, broaden and consolidate the base of their operations in their

respective homelands, and acquire the potentialities that will empower them to lend, in an ever-increasing measure, their share, and participate in the world-wide propagation of the Faith, the Australian and New Zealand believers must, for their part, contribute worthily to the overseas teaching activities and accomplishments of these communities. Already the Bahá'í community in the Great Republic of the West, the vanguard of the irresistibly marching army of Bahá'u'lláh, has launched its twin crusades in Latin America and the continent of Europe. Its collaborator in the execution of 'Abdu'l-Bahá's Divine Plan, the Canadian Bahá'í community is busily engaged in establishing the Faith beyond the Canadian mainland and further north in the vast territory of Greenland. The Persian and Iraqi Bahá'í communities are, moreover, assiduously labouring in the adjacent territories of the Arabian Peninsula and the Kingdom of Afghanistan, while their sister-communities in the sub-continent of India are pushing the frontiers of the Faith as far as Ceylon in the South and Siam and Indonesia to the North and Southeast of that subcontinent. More recently the members of the British Bahá'í community, having brought to a successful conclusion their first historic Plan, are devising the necessary measures for the launching of a teaching enterprise in the heart of Africa, supplementing the work already accomplished by the Egyptian Bahá'í community in that continent. Shortly, and at its appointed time, yet another national community, already established in the heart of the European continent, will, as soon as the present obstacles are removed, and its internal activities are sufficiently consolidated, embark on a campaign, beyond the borders of its homeland, that will carry the light of the Faith to the adjoining Balkan territories, the Baltic states and, across the eastern frontiers of Europe, into Asia.

In this stupendous and laudable collective enterprise, world-wide in its range, divinely propelled, world-redemptive in its purpose, in which National Bahá'í communities, already sufficiently consolidated from within, are participating, each in accordance with the provisions of its own specific plan and constituting, in its proportions and potentialities, the mightiest spiritual crusade launched since the inception of the Formative Age of the Faith, - in such an enterprise the Bahá'í communities of Australia and New Zealand can neither afford to remain inactive or play a negligible part. The situation they occupy, the unnumbered virgin territories lying in their neighbourhood, the vitality and adventurous spirit the members of these communities have so strikingly manifested - all demand that they arise, as soon as the process of internal consolidation is sufficiently advanced, to play their part in this world-encompassing crusade now unfolding itself in, and constituting the brightest feature of, the opening years of the second Bahá'í century.

With this glorious vision before them, assured that a full measure of Divine guidance and sustenance will be vouchsafed to them when they embark on the second stage of their collective activities, let them concentrate, in the years immediately ahead, on the tasks that require their earnest and undivided attention. The prosecution of the Plan, in all its aspects, is their primary obligation. Whatever contributes to the broadening and reinforcement of the Administrative Base, designed to guide, coordinate and extend the ramifications of their future enterprises overseas, should be unhesitatingly welcomed and carried out at the present hour and during the opening phase of their collective unified endeavour in the service of the Faith of Bahá'u'lláh.

May they seize every opportunity that presents itself, surmount every obstacle that may confront them in the future, and pave the way for a befitting inauguration of the subsequent phase of their historic and rapidly unfolding mission. Shoghi.

Joseph Perdu was a Bahá'í who was active in Australia, having arrived from India in 1948 and [earning the praise](#) of Shoghi Effendi for his "enthusiastic support". Perdu's explanations of the Islamic teachings concerning the "day of resurrection" and the "seal of the prophets" from a Bahá'í perspective were instrumental in converting Fazel "Frank" Khan and his family. He and his family were the first Muslims in Australia to convert to the Bahá'í Faith, doing so in 1948. Frank Khan would serve on the NSA of Australia, as would his children Joy Vohradsky and [Peter Khan](#), who also served on the [International Teaching Centre](#) and [Universal House of Justice](#).

In July of 1950 Joseph Perdu [visited Fiji](#), and converted some Islamic ([Ahmadi](#)) Indian Fijians.

Joseph Perdu attracted many people to the Bahá'í Faith in Australia as well as Fiji, until his habit of borrowing money from his listeners and failing to repay them became intolerable.

Messages to Australian Bahá'ís about Joseph Perdu include those dated [November 23, 1949](#); [June 28, 1950](#); [March 1, 1951](#); and [June 3, 1952](#).

A [warning](#) was sent to American Bahá'ís on August 23, 1950 about Perdu's travels to Hawaii and the United States mainland. A [warning](#) was sent to British Bahá'ís on September 6, 1950, about Perdu's having met [Ahmad Sohrab](#).

In the 1950's, Joseph Perdu [became resident](#) in South Africa. From [Shamil Jeppie's *Language, Identity, Modernity: The Arabic Study Circle of Durban...*](#)

Perhaps the most controversial of these was Joseph Perdu, already resident in South Africa, and active in Cape Town. Invited to Durban in 1954, "Monsieur" Perdu proved to be a persuasive and charismatic speaker, a challenging gadfly, well-versed in the Koran and *hadith*, drawing large numbers to his talks. He later offered tafsir classes. But, the unorthodoxy of his views soon drew opponents and he was attacked in pamphlets. His critics were indeed justified, inasmuch he was an undercover Baha'i missionary. With the exception of a few of Perdu's converts in Cape Town, the Baha'i religion was unknown in South Africa and the true nature of Perdu's beliefs were not readily recognized, even by his critics. Suspicions were verified by Mall, who visited Baha'i headquarters in Bombay where he learned the identity of Perdu, who was an Iranian and who had already proselytized in several other countries. The Circle then quietly distanced itself from Perdu, but this episode tainted the group for decades with its critics. Perdu left South Africa in 1959, having been excommunicated by his hierarchy. Jeppie has also published a separate article in the *Journal of Islamic Studies* on this influential figure. ([Shamil Jeppie](#), "Identity Politics and Public Disputation: A Baha'i Missionary as a Muslim Modernist in South Africa," *Journal of Islamic Studies* 27 (2007): 150-172.)

In South Africa, Joseph Perdu employed an [indirect teaching method](#) those he felt were prepared to the Bahá'í message.

From the book [Heroes and Heroines of the Ten-year Crusade](#) by [Lowell Johnson](#), pages 283-86...

[Majiet \(Michael\) and Asa Noor](#)

Majiet and Asa Noor enrolled as Baha'is in Cape Town on 3 September 1961. Both of them had attended Joseph Perdu's lectures on Islam along with the Davids and Gallow families. But they, like the [Davids](#), had not been singled out by Perdu to receive the direct Baha'i Message because Perdu felt that they were still too attached to the Qur'an and Islam. However, when the Gallows enrolled they, along with the Davids, the Tarin and Bayat families, began to re-examine Islam in the light of Baha'u'llah's teachings. Majiet and Asa were the first to declare, followed within a few days by the Davids, the Tarins and the Bayats.

Majiet explains in detail how the Faith was spread after the declarations of the Gallow family and his role in it: 'I heard about a lecture at the Avalon Bioscope, Hanover St., Cape Town. It was a very rainy day and I did not feel like going but opposite my house was a bus stop, and I stood on my stoep debating to myself. Along came a bus and I jumped in. It made up my mind for me. I thoroughly enjoyed the lecture on "Koran and Science" given

by Joseph Perdu (whom I later was to find was a Covenant-breaker). He delivered a series of lectures and I attended them all. I was much impressed by this new learning; it gave me great thought as it threw so much light on religion itself. 'This same man, Perdu, afterwards, held classes for about a dozen of us. In these he pointed directly to a new revelation and a new manifestation. The matter was so clear that we accepted the the idea but I thought this can only happen in a hundred years' time.

In those classes he never mentioned Baha'u'llah or the Baha'i Faith.

'One morning in late June 1961 I woke up and said my morning prayer. It was a beautiful winter's day. I read one of the chapters out of the Koran that Perdu spoke about. I sat and pondered over these verses and wished I knew the inner meaning. On my way to work I met Toyar Gallow. He asked me if I was still searching for Truth as he remembered that I attended classes with him. I was asking myself when all this was to take place. He laughed and told me to visit him at his workshop [at the Michaelis School of Art] as I worked close to him.

'Somehow I never made it, but Toyar came to visit me two days later. Funny enough, he asked me if it was possible for a new prophet to come. When I told him it was possible, he laughed and said two prophets had already made their appearance. He started to explain the verse I had read that particular morning, a wonderful feeling enveloped me and I knew that this was what I was seeking. He made me promise not to tell anyone what he had told me.

'Afterwards, Toyar took me to his brother Amien's place [in Surrey Estate] where I learned more about the Baha'i Faith and they told me they were declared Baha'is. I made enquiries about a photo of 'Abdu'l-Baha that was displayed on a table and was told this was the "Mystery of God". I wasn't very happy with this reply as I was not used to seeing pictures of Holy Souls. When I left, Amien gave me the Dawn-Breakers to read.

'All this that I had read and heard, worried and fascinated me and I felt I must speak to others about it although I was warned not to. I met Gabeba Davids at Cassiem's house in Horstley St. I told her there was much more to the lectures we attended [together] and that there's a new spirit in the world. She did not actually know what I was speaking about but agreed there was a new feeling. 'Toyar promised to take me to a meeting. He picked me up at my house in Stegman Rd, Claremont, and took me to Tommy Heuvel's house in Maitland. Lowell and Edith Johnson were also there. I was impressed by the happy fellowship that prevailed. I was hoping to attend all the meetings they had. After the meeting Lowell took me home as he was staying quite near.

'That Sunday morning Amien came to see me to find out how far I was with the Dawn-Breakers. I told him this book was quite heavy reading and I was not used to reading this kind of literature. I walked with him to his car. As he started to leave, my wife and Naomi Rasiet returned from Arabic classes. I told them had some Great News, so we set a date to bring them to his house.

'The three of us [plus Gabeba] visited his house one Sunday and had a class together. We all learned a lot. As we read The Hidden Words I knew that this was nothing but the Truth. That night before we left, Amien showed us an album of photographs of Baha'u'llah's bed, His slippers, the Prison in which He was held, etc. This seemed to have stunned all of us. As we looked at each other we saw the expressions on each other's face that it could not be right as our Muslim belief did not go with such things. However, when we left, Amien gave Gabeba and Naomi each a book. He gave me the Kitab-i-Iqan to read.

'In the meantime I had ordered some books from the C.N.A. [Central News Agency] and the very next day I received three books, one was Baha'u'llah and the New Era. That night I started reading the Kitab-i-Iqan. I could not stop reading it and found myself still reading when the sun came up.

'During the time that Lowell took me to meetings I met Leon Tarin and took him home with me. I asked him if he believed a new prophet could come. He said "perhaps", as he also had attended Perdu's lectures. When I told him that a new prophet had already come, he said I was mad. The next day I gave him Baha'u'llah and the New Era to read, and the following day he brought it back agreeing that the book was good. Leon was very receptive. While we were speaking Lowell came to pick me up for a meeting and I told him Lowell was a Baha'i. Leon called me aside and asked permission to go with us, so we all left. Leon had now met the Baha'is and was making his own investigations.

'I made up my mind to visit Cassiem Davids and tell him about this new Faith. As I walked into his shop in Stuckeris St., he asked me what is this we were busy with, and I told him what I had read about the Baha'i Faith. Afterwards, Cassiem and myself with Asa, Gabeba, Naomi and the rest of our families had many discussions. At the same time Ismail Bayat also joined in.

'I was now strongly convinced the Baha'i Faith was true and Toyar was telling me it was time for me to declare. Somehow or other I did not get down to it, although I was now more or less following the Baha'i principles more than my own.

'On Sunday the 3rd September 1961 about 3 o'clock, the Tarins were all ready to go somewhere. I asked them where they were going. They said they were going to Tommy's place in Maitland and asked me to go with them. I got a feeling they were going to declare. I knew that I was going to declare, but we said nothing to each other.

'Through all this period my wife was watching my actions, and at one time became quite negative toward me. This did not last very long as I pointed out to her why I was going to become a Baha'i. I asked Leon if I could phone my wife and ask her to go with us, so we picked her up on the way to Tommy's house. When we got there we sat around the table and Tommy came in with the declaration cards and a prayer book and said to Leon, "I believe you are ready to declare," and he handed him a card. Leon took the card. Tommy then asked him if the others were ready to declare. He said, "Yes, my wife [Amina], daughter Qameela] and son-in-law [Abdullah Gameeldien] are ready."

'Tommy asked me, "What about you?" I said "Yes, I was ready long ago." He then asked me about my wife. I remembered Lowell had told me a story of someone who was blamed for influencing his wife to become a Baha'i. I was not going to allow myself to fall into that same situation. But to my astonishment she said that she would declare.

'As I watched them sign I was watching for my wife to sign first, as I remembered that story from Lowell.

'I then declared.'

Soon Majiet and Asa were put to the test by challenges from the clergy and being disowned by their parents and relatives. Majiet lost his job as he was also a tailor like Cassiem Davids, but employed by clothing factories managed by Muslims. Asa was a teacher at a Muslim School and also lost her job. The Noors and their children struggled against such prejudices for many years.

After the Crusade, both Asa and Majiet served at various times on the Spiritual Assembly of Cape Town and in the teaching field, Majiet as a travelling teacher to many parts of southern Africa, as far as South West Africa and Swaziland. Their children also became active Baha'i teachers and administrators. Later in life Majiet changed his name to Michael to avoid an Islamic label. Asa went on pilgrimage to the Baha'i World Centre in 1968 and Majiet on pilgrimage to both the Holy Land and to Iran in 1970 (See entries for Davids, Gallow, Perdu.)

Identity politics and public disputation: A Baha'i missionary as a Muslim modernist in South Africa

Shamil Jeppie
(University of Cape Town)

Abstract

This paper focuses on the Arabic Study Circle and the role of its most influential member Joseph Perdu. It shows how the public life of the organization could not continue to bear the ambiguity of the identity of Perdu. Ultimately, there were attempts to 'expose' the 'real' Perdu and therefore the 'real' Arabic Study Circle. This essay raises the question of public performances of identity and their relations to private pursuits of identity.

The *Arabic Study Circle* was founded in the early 1950s in the port city of Durban on South Africa's East Coast. It was formed by a group of mainly Gujarati-speaking men in their early thirties who believed that learning the Arabic language was the key to independent reading and study of the Quran and other foundational sources of Islamic thought. The main figure behind the group was a local medical doctor, Dr. Daoud Mall, who was educated at Fort Hare University College in the Eastern Cape and at Sheffield University in England. He died in 2003 while nominally still the President of what remains of the original organization.

No history of the Circle would be complete without attempting to narrate in some detail the period when a charismatic foreign visitor to the country was employed by it. During this time his public engagements captured many hearts and minds for the Circle, but also for his own hidden cause. He gave the group a boost but also created many lasting problems for them. His "national identity", citizenship or country of birth was known neither to members of the Circle nor to

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Comments

June 28. On this date in 1950, Shoghi Effendi wrote the NSA of India "A Bahá'í cannot at the same time be a Theosophist... as we do not believe in reincarnation we obviously cannot be active as Theosophists and Bahá'ís at the same time."

submitted 4 months ago by A35821363

June 28. On this date in 1950, Shoghi Effendi [wrote](#) the NSA of India "A Bahá'í cannot at the same time be a Theosophist; many theosophists have become believers and very enlightened ones, but as we do not believe in reincarnation we obviously cannot be active as Theosophists and Bahá'ís at the same time."

[1392. Theosophists: One Cannot Be Bahá'í and Theosophist at the Same Time](#)

"A Bahá'í cannot at the same time be a Theosophist; many theosophists have become believers and very enlightened ones, but as we do not believe in reincarnation we obviously cannot be active as Theosophists and Bahá'ís at the same time."

(From a letter written on behalf of Shoghi Effendi to the National Spiritual Assembly of India, June 28, 1950: Dawn of a New Day, p. 140)

"With regard to the Theosophists and their activities; although they obviously try to copy and claim as their own some of the principles of the Cause, yet the Guardian feels that it would be of no advantage to oppose them and to refute their arguments. The best attitude for the friends to adopt in such cases at the present time is to totally disregard and even neglect their opponents. This has invariably been his advice to the friends, whether in the East or the West."

(From a letter written on behalf of Shoghi Effendi to the National Spiritual Assembly of India, Dawn of a New Day, pp. 64-65)



Comments

June 28. On this date in 1954, Shoghi Effendi wrote "that pioneers entering the pioneer field should realize that they are going there to represent the Cause, in fact, to be the Cause. Their minds and their hearts should be centered in their new tasks and in their new environment..."

submitted4 months agobyA35821363

June 28. On this date in 1954, [a letter](#) written on behalf of Shoghi Effendi to the NSA of Germany and Austria stated "that pioneers entering the pioneer field should realize that they are going there to represent the Cause, in fact, to be the Cause. Their minds and their hearts should be centered in their new tasks and in their new environment. The should not be thinking of when they can return home, or when they can go somewhere else. Only when the Faith is firmly established should they give any thought to moving, and then, only in consultation with the National Assembly."

[1953. Pioneers Entering Pioneer Field Should Realize They Go as National Spiritual Assembly Representatives--To Represent the Cause](#)

"...The principle is that pioneers entering the pioneer field should realize that they are going there to represent the Cause, in fact, to be the Cause. Their minds and their hearts should be centered in their new tasks and in their new environment. **The should not be thinking of when they can return home, or when they can go somewhere else. Only when the Faith is firmly established should they give any thought to moving, and then, only in consultation with the National Assembly.**"

(From a letter written on behalf of Shoghi Effendi to the National Spiritual Assembly of Germany and Austria, June 28, 1954)

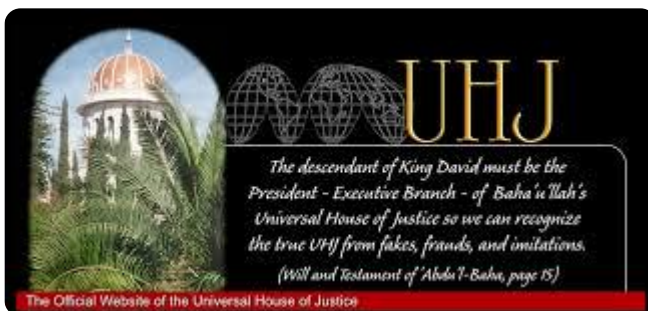


Comments

June 28. On this date in 1966, a court rendered its decision in litigation brought by "The National Spiritual Assembly of the Bahá'ís of the United States of America Under the Hereditary Guardianship, Inc." against "The National Spiritual Assembly of the Bahá'ís of the United States of America, Inc

submitted 4 months ago by A35821363

June 28. On this date in 1966, a court [rendered its decision](#) in litigation brought by "The National Spiritual Assembly of the Bahá'ís of the United States of America Under the Hereditary Guardianship, Inc." against "The National Spiritual Assembly of the Bahá'ís of the United States of America, Inc."



Comments

June 28. On this date in 1987, the UHJ wrote "when a person claims to accept the station of Bahá'u'lláh but does not accept the authority of the Administrative Institutions...cannot be regarded as members of the Bahá'í community..well consider advising the believers to avoid association with him."

submitted4 months agobyA35821363

June 28. On this date in 1987, the Universal House of Justice [wrote](#) the NSA of New Zealand, reminding that "when a person claims to accept the station of Bahá'u'lláh but does not accept the authority of the Administrative Institutions...cannot be regarded as members of the Bahá'í community, irrespective of whatever statements they might make concerning the nature of their belief in Bahá'u'lláh...you could well consider advising the believers to avoid association with him."

The Universal House of Justice Department of the Secretariat

28 June 1987

The National Spiritual Assembly of the Bahá'ís of New Zealand

Dear Bahá'í Friends,

Your letter of 25 May 1987 concerning Mr.... has been received by the Universal House of Justice, which has directed us to reply as follows.

In considering the status of believers such as Mr.... , it is necessary to review the requirements for membership in the Bahá'í community. The basic considerations are set out by the Guardian in his statement:

... I would only venture to state very briefly and as adequately as present circumstances permit the principal factors that must be taken into consideration before deciding whether a person may be regarded a true believer or not. Full recognition of the station of the Forerunner, the Author, and the True Exemplar of the Bahá'í Cause, as set forth in 'Abdu'l-Bahá's Testament; unreserved acceptance of, and submission to, whatsoever has been revealed by their Pen; loyal and steadfast adherence to every clause of our Beloved's sacred Will; and close association with the spirit as well as the form of the present day Bahá'í administration throughout the world—these I conceive to be the fundamental and primary considerations that must be fairly, discreetly and thoughtfully ascertained before reaching such a vital decision....

(Bahá'í Administration, p. 90, October 24, 1925)

This specification was restated by the Universal House of Justice in addressing the issue of acceptance of new believers, when it wrote:

Those who declare themselves as Bahá'ís should become enchanted with the beauty of the teachings, and touched by the love of Bahá'u'lláh. The declarants need not know all the proofs, history, laws, and principles of the Faith, but in the process of declaring themselves they must, in addition to catching the spark of faith, become basically informed about the Central Figures of the Faith, as well as the existence of laws they must follow and an administration they must obey.

(From a letter to all National Spiritual Assemblies, 13 July 1964)

It follows that individuals who do not satisfy these requirements cannot be regarded as members of the Bahá'í community, irrespective of whatever statements they might make concerning the nature of their belief in Bahá'u'lláh. Such a situation arises, in some instances, when a person claims to accept the station of Bahá'u'lláh but does not accept the authority of the Administrative Institutions. The Guardian clarified this matter in a letter written on his behalf, stating:

... To accept the Cause without the administration is like to accept the teachings without acknowledging the divine station of Bahá'u'lláh. To be a Bahá'í is to accept the Cause in its entirety. To take exception to one basic principle is to deny the authority and sovereignty of Bahá'u'lláh, and therefore is to deny the Cause....

(Letter to a National Spiritual Assembly, 30 May 1930)

If you feel that Mr.... does not accept "the authority and sovereignty of Bahá'u'lláh" as explained above, despite the statements he might make asserting his acceptance of the Bahá'í Faith, you should remove his name from the list of members and regard him as being a non-Bahá'í.

If you feel that the continued association of the Bahá'ís with Mr.... is potentially damaging to their belief or is detrimental to the unity of the community, you could well consider advising the believers to avoid association with him.

The House of Justice advises you to deal with this matter in a straightforward way, avoiding any actions which might serve to increase Mr....'s sense of his own importance or which might needlessly antagonize him and hence provoke him into active opposition of the Institutions.

The House of Justice will offer its prayers at the Sacred Threshold for your guidance in resolving this matter.

With loving Bahá'í greetings,

Department of the Secretariat



Comments

June 29. On this date in 1850, during the Bábí uprisings in various parts of Iran, the leader of the uprising in Neyriz, Yahya Vahid Darabi, was killed.

submitted4 months agobyA35821363

June 29. On this date in 1850, during the [Bábí uprisings](#) in various parts of Iran, the leader of the uprising in [Neyriz](#), Yahya Vahid Darabi, was killed.

On March 20, 1848, [Mullá Ḥusayn-i-Bushru'i](#), who in 1844 had become the first person to become a follower of the [Báb](#), visited the [Báb](#) at [Maku](#) prison, where the [Báb](#) was incarcerated. Subsequent to his visit, Mullá Ḥusayn-i-Bushru'i became involved in the Bábí uprisings. Under instructions from the Báb, Mullá Ḥusayn-i-Bushru'i unfurled a [Black Standard](#) in [Mashhad](#), fulfilling an Islamic prophecy, and began a march with other Bábís. They were rebuffed at [Barfurush](#) and therefore made defensive fortifications at the shrine of [Shaykh Tabarsí](#). Mullá Ḥusayn-i-Bushru'i would die at the [battle of Shaykh Tabarsí](#) on February 2, 1849, and the siege at the fort ended on May 10, 1849.

The Báb was later executed on July 9, 1850, but uprisings continued in other cities, notably Zanzan and Neyriz.

HUSSEIN AHDIEH
HILLARY CHAPMAN



A W A K E N I N G

A HISTORY OF THE BÁBÍ AND
BAHÁ'Í FAITHS IN NAYRÍZ



Comments

June 29. On this date in 1900, 'Abdu'l-Karím-i-Tihrání said "Therefore... know that no one can reach God but through this Door, for He said: 'He who turneth his face unto Him turneth his face unto Me! He who obeys Him obeys Me and He who turneth away from Him hath turned away from Me.'

submitted4 months agobyA35821363

June 29. On this date in 1900, 'Abdu'l-Karím-i-Tihrání gave [a talk](#) in Chicago stating "So when the Manifestation departed from this mundane world and ascended unto the spiritual realms, He said (Praise be to Him): 'In My epiphany there is a reason and in My occultation another reason which none comprehendeth save God.' 'I shall see you from the horizon of Beha; turn your faces unto Him whom God hath chosen;' and to avoid ambiguity, He said: 'He whom God hath chosen is Abbas Effendi.' Therefore, oh ye just people, know that no one can reach God but through this Door, for He said: 'He who turneth his face unto Him turneth his face unto Me! He who obeys Him obeys Me and He who turneth away from Him hath turned away from Me.' But those who are troubled with ophthalmia will see them as two and therefore will possess neither of them, and their loss shall be great, and death shall ensue, as was the case of the poor servant who by looking cross-eyed at the bottle saw two, which resulted in the wasting of the precious oil and the losing of his own life!"

'Abdu'l-Karím-i-Tihrání gave talks to the New York and Chicago assemblies, delivered at Abdu'l-Baha's request, to deepen the believers following the covenant-breaking of [Ibrahim George Kheiralla](#), later published as a 100-page booklet titled "[Addresses Delivered before the New York and Chicago Assemblies](#)"

On November 11, 1849, [Ibrahim George Kheiralla](#) was born to a Christian family in a village on Mount Lebanon. He later studied medicine at the Syrian Protestant College in Beirut.

[Ibrahim George Kheiralla](#) converted to the Bahá'í Faith while living in Egypt in 1889 when he met Hájí 'Abdu'l-Karím-i-Tihrání. Kheiralla went through Europe and eventually came to the United States in late 1892 where he joined Anton Haddad, the first Bahá'í to come to America. Initially, Kheiralla settled in New York where he began teaching "Truth Seeker" classes. He visited [Charles Augustus Briggs](#) and others, as well as the Syrian community in New York.

In 1894 Kheiralla moved on to Chicago following the interest fostered by the World's Columbian Exposition's World Parliament of Religions. In Chicago he taught "Truth Seeker" classes. One of the early converts while Kheiralla was in Chicago was [Thornton Chase](#), who had read the presentation about the Bahá'ís at the Exposition, and is generally considered the first Bahá'í convert in the West to have remained in the religion. Other individuals had converted, but none remained members of the religion.

Another to join the religion from Kheiralla's early classes was [Howard MacNutt](#), who would later compile *The Promulgation of Universal Peace*, a prominent collection of the addresses of 'Abdu'l-Bahá during his journeys in America. Both men were designated as "Disciples of 'Abdu'l-Bahá" and "Heralds of the Covenant" by Shoghi Effendi.

Another student of the classes and Disciple was [Lua Getsinger](#), designated as the "mother teacher of the West".

Another who "passed" the class and joined the religion was the maverick [Honoré Jackson](#). Kheiralla moved once again, to Kenosha, Wisconsin, in 1895, where a large Bahá'í community soon developed.

Because of his success promulgating the Bahá'í Faith in North America, 'Abdu'l-Bahá titled Kheiralla "Bahá's Peter," "the Second Columbus" and "Conqueror of America." 'Abdu'l-Bahá would write a Tablet to Ibráhím George Kheiralla.

On December 10, 1898, the first Western pilgrims arrived in 'Akká. Led by [Ibrahim George Kheiralla](#), the group included [Phoebe Hearst](#), [Lua Getsinger](#), [May Maxwell](#), and [Robert Turner](#).

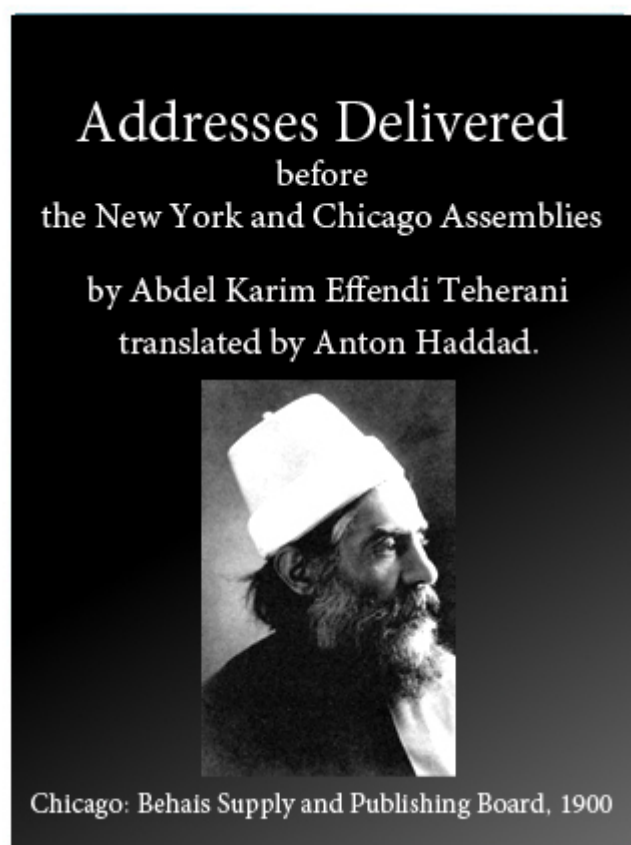
In 'Akká, they witnessed first hand the conflict between 'Abdu'l-Bahá and his brothers. Upon his return to America in 1899, Kheiralla authored a book, *Beha'u'llah*, wherein he states his belief that 'Abdu'l-Bahá was equal in rank to his brothers [Mírzá Muhammad 'Alí](#),

Díyá'u'lláh, and Badi'u'lláh. Early after the return to America, 'Abdu'l-Bahá sent, first, Anton Haddad with a letter contesting the definition of leadership, then Khieralla's initial teacher of the religion, 'Abdu'l-Karím-i-Tihrání, to confront him.

The conflict made the newspapers. Ultimately, in the conflict between 'Abdu'l-Bahá and [Mírzá Muhammad 'Alí](#), Kheiralla sided with the latter for which he was declared a Covenant-breaker.

Kheiralla would go on to form the "Society of Behaists," which would later be led by [Shua Ullah Behai](#) and eventually become defunct. Kheiralla had three children, two daughters who were named Nabeeha and Labiba, and a son named George Ibrahim Kheirallah who converted Islam in the 1930s, becoming active in the Islamic Society of New York, and translated and published some poems of Khalil Gibran.

Ibrahim George Kheiralla died on March 6, 1929.



Comments

June 29. On this date in 1927, Shoghi Effendi wrote Martha Root "I hope you will succeed in meeting not only the Rumanian Queen but her daughter the Queen of Serbia and King Boris of Bulgaria as well and I trust you will not hesitate to send me all particulars and details regarding ..."

submitted4 months agobyA35821363

June 29. On this date in 1927, Shoghi Effendi [wrote Martha Root](#) "I hope you will succeed in meeting not only [the Rumanian Queen](#) but her daughter the [Queen of Serbia](#) and [King Boris of Bulgaria](#) as well and I trust you will not hesitate to send me all particulars and details regarding your work in such an important field."

From [Chapter 4](#) of [Amatu'l-Bahá Rúhiyyih Khánum's](#) book [The Priceless Pearl](#), titled "[Martha Root and Queen Marie of Rumania](#)"...

In 1927, on 25 October, Shoghi Effendi wrote to Martha: "I am in receipt of your most welcome letters...and I am thrilled by the news they contained, particularly your remarkable and historic interview with the Queen and princess. I am sending you a number of Bahá'í stones...to be presented by you on my behalf tot he Queen, the princess and any other members of the Royal Family whom you think would appreciate and prize them...Please assure the Queen and princess of our great love for them, of our prayers for their happiness and success and of our warm and cordial invitation to visit the Holy Land and be received in the Beloved's home."

Behind this interview with the Queen, which Shoghi Effendi refers to in the above letter, undoubtedly lay his own influence and the confirmations which flowed from his instruction to Martha in a letter written on 29 June of that same year in which he said: "I hope you will

succeed in meeting not only [the Rumanian Queen](#) but her daughter the [Queen of Serbia](#) and [King Boris of Bulgaria](#) as well and I trust you will not hesitate to send me all particulars and details regarding your work in such an important field." That the Queen of Rumania received the gift of the ringstones and the invitation of the Guardian to visit Haifa is evidenced in her cable to him, sent from [Sinaia Palace](#) on 27 July 1927:

Shoghi Effendi, Haifa

Grateful thanks you and all yours with whom I feel spiritually so closely in touch.

[Marie](#)

Although Bahá'ís frequently refer to [Queen Marie of Romania](#) as "[the first member of a royal family to embrace the Bahá'í Faith](#)," Queen Marie's [daughter](#), [Princess Ileana of Romania](#), [disputes this claim](#):

"It is perfectly true that my mother, Queen Marie, did receive Miss Martha Root several times.....She came at the moment when we were undergoing very great family and national stress. At such a moment it was natural that we were receptive to any kind of spiritual message, but it is quite incorrect to say that my mother or any of us at any time contemplated becoming a member of the Baha'í faith."

While the Administrative Order publicly eschews involvement in partisan politics, it has no reservations about routinely using its media outlets to proudly tout unelected royal leaders who are Bahá'í.

For example, on February 19, 1968, [Malietoa Tanumafili II](#), one of [Samoa's](#) four paramount chiefs, became a Bahá'í.

Also, On April 24, 2017, the Bahá'í World News Service [published a story](#) about Djaouga Abdoulaye, who "became a Baha'í in the 1980s when the Faith initially came to Benin." The news report states that he was enthroned High Chief in July of 2016, assuming a "position of moral and customary authority for the approximately 100,000 Fulani living in the area."

While rare and not promoted in the media outlets of the Administrative Order, there have been Bahá'ís who have been elected to office, such as [Ted Livingston](#), who was the first Bahá'í in the United States to be the mayor of a city when he was elected Mayor of [Cottonwood Falls, Kansas](#).



Comments

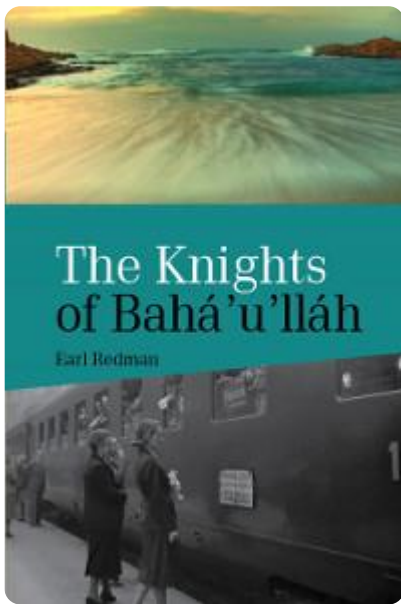
June 29. On this date in 1941, Shoghi Effendi wrote "... go forth and settle in new districts, travel, and teach in spite of lack of experience, and be assured that Bahá'u'lláh has promised to aid all those who arise in His Name. His strength will sustain them; their own weakness is unimportant.

submitted4 months agobyA35821363

June 29. On this date in 1941, Shoghi Effendi [wrote](#) (also [here](#), [here](#), [here](#) and [here](#)) "Let them dedicate themselves—young and old, men and women alike—and go forth and settle in new districts, travel, and teach in spite of lack of experience, and be assured that Bahá'u'lláh has promised to aid all those who arise in His Name. His strength will sustain them; their own weakness is unimportant.

Smallness of numbers, lack of skilled teachers, and modesty of means should not discourage or deter them. They must remember the glorious history of the Cause, which ... was established by dedicated souls who, for the most part, were neither rich, famous, nor well educated, but whose devotion, zeal and self-sacrifice overcame every obstacle and won miraculous victories for the Faith of God. Such spiritual victories can now be won for India and Burma by the friends. Let them dedicate themselves—young and old, men and women alike—and go forth and settle in new districts, travel, and teach in spite of lack of experience, and be assured that Bahá'u'lláh has promised to aid all those who arise in His Name. His strength will sustain them; their own weakness is unimportant.

(From a letter dated 29 June 1941 written on behalf of Shoghi Effendi to the National Spiritual Assembly of India and Burma)



Comments

June 29. On this date in 1960, William Sears cabled about Mason Remey's claim to be the Second Guardian "infection spreading here alarmingly.. believers asked souvenir Master if Remey claim baseless why no action by Hands was it from fear or were they disunited...Hands weakening position..."

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[June 29, 1960](#)

[REMEY](#) WRITTEN [UDO SCHAEFER](#) 10 PAGE LETTER PRAISING HIS DOCUment GUARDIANSHIP HISTORIC ORDERING HUNDRED COPIES FOR CIRCU-LATION INFECTION SPREADING ALARMINGLY HERE WITHOUT RESTRAINT [MARANGELLA](#) INFLUENCE CONSTANT CORRESPONDENCE SPREADING WIDELY INSIDIOUSLY THREE QUESTIONABLE BELIEVERS ASKED SOUVENIR MASTER IF REMEY CLAIM BASELESS WHY NO ACTION BY HANDS WAS IT FROM FEAR OR WERE THEY DISUNITED IMPERATIVE DEFINITE ACTION BE TAKEN REMEY AND ALL WHO SUPPORT HIM INDECISIVENESS HANDS WEAKENING POSITION INSTITUTIONS ENCOURAGING BOLDNESS ENEMIES URGE CABLE ALL HANDS CALLING FOR EXPULSION REMEY AND ALL WHO SUPPORT HIM [SCHAEFER](#) APPARENTLY FAITHFUL.

[SEARS](#)



Comments

June 29. On this date in 1961, the Hands of the Cause of God cabled an announcement regarding the election of the International Bahá'í Council.

submitted4 months ago by A35821363

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[JUNE 29, 1961](#)

HEARTS GREATLY ENCOURAGED BY ENTHUSIASM ENERGY DETERMINATION ELECTED [INTERNATIONAL BAHÁ'Í COUNCIL](#) DISCHARGE VITAL EVER INCREASing RESPONSIBILITIES STOP DELIGHTED SHARE NEWS ELECTION FOLLOWING OFFICERS ALI NAKHJAVANI SYLVIA IOAS CHARLES WOLCOTT IAN SEMPLE JESSIE REVELL PRESIDENT VICE PRESIDENT SECRETARY GENERAL ASSISTANT SECRETARY TREASURER RESPECTIVELY STOP OTHER MEMBERS ETHEL REVELL LOTFULLAH HAKIM MILDRED MOTTAHEDEH AND BORRAH KAVELIN MEMBER AT LARGE STOP SHARE MESSAGE HANDS NATIONAL ASSEMBLIES.

[CABLE]

HANDSFAITH

In 1951, Shoghi Effendi, as [Guardian](#), appointed members to the [International Bahá'í Council](#), naming [Mason Remey](#) as the [Council's](#) President and describing it as an embryonic international House of Justice.

When Shoghi Effendi passed away in 1957 without having appointed a successor [Guardian](#), as confirmed by a "[Unanimous Proclamation of the 27 Hands of the Cause of God](#)", the [Hands of the Cause of God](#) elected from among their own nine individuals who would serve as [Custodians](#) to help lead the transition of the [International Bahá'í Council](#), into the [Universal House of Justice](#).

In 1961 the [International Bahá'í Council](#) was changed to an elected body, with members of all National Spiritual Assemblies voting.

In 1963, the first [Universal House of Justice](#) was elected, and its [members](#) are elected every five years by members of each Bahá'í [National Spiritual Assembly](#) in the world. In practice, the [Bahá'í electoral system](#) most closely resembles [council democracy](#) as it still exists in Cuba, wherein individuals elect [Local Spiritual Assemblies](#), who then elect [National Spiritual Assemblies](#), who then elect the [Universal House of Justice](#). With no politicking or partisanship allowed, there is [little turnover in leadership](#) and [Universal House of Justice members](#) almost invariably serve until retirement or death. [New members](#) are currently generally elected from the [appointed institutions of the Bahá'í administration](#), particularly the [International Teaching Centre](#). In fact, [all of the current members of the Universal House of Justice](#) previously served as members of the [International Teaching Centre](#). In council democracies, these career [bureaucrats](#) were known as the [nomenklatura](#).

With the eventual passing of the individual [Hands of the Cause of God](#) appointed by Shoghi Effendi and without a [Guardian](#) to appoint additional [Hands](#), the [Universal House of Justice](#) saw the need for developing an institution for the purpose of performing the [Hands'](#) function of protection and propagation of the Faith.

In 1968 the [Continental Board of Counselors](#) was formed. The [Counselors](#) appoint [Auxiliaries](#) collectively referred to as [Auxiliary Boards](#) in smaller regional areas, who in turn appoint their own [Assistants](#) to work in localities.

[Auxiliary Board](#) Members for Protection are charged with watching over the security of the Bahá'í Faith, and [Auxiliary Board](#) Members for Propagation are responsible for working with the grassroots on the global [Plans](#) established by the [Universal House of Justice](#). Originally, members of the [Auxiliary Boards](#) were appointed by and served under the [Hands of the Cause of God](#) who directed their efforts worldwide. The first members of the [Auxiliary Boards](#) were appointed in 1954, and they were divided into five distinct geographical regions

In 1973 the administrative branch called the [Institution of the Counselors](#) was formed. Also in 1973, the [International Teaching Centre](#) was first formed by the [Universal House of Justice](#), and originally consisted of the 17 [Hands of the Cause](#) still living at that time, plus three [Counsellor](#) members. The number of [Counsellor](#) members was raised to four in 1979, to seven in 1983, and finally to the current nine in 1988. The [Counsellor](#) members of the [International Teaching Centre](#) are appointed by the [Universal House of Justice](#) to five-year

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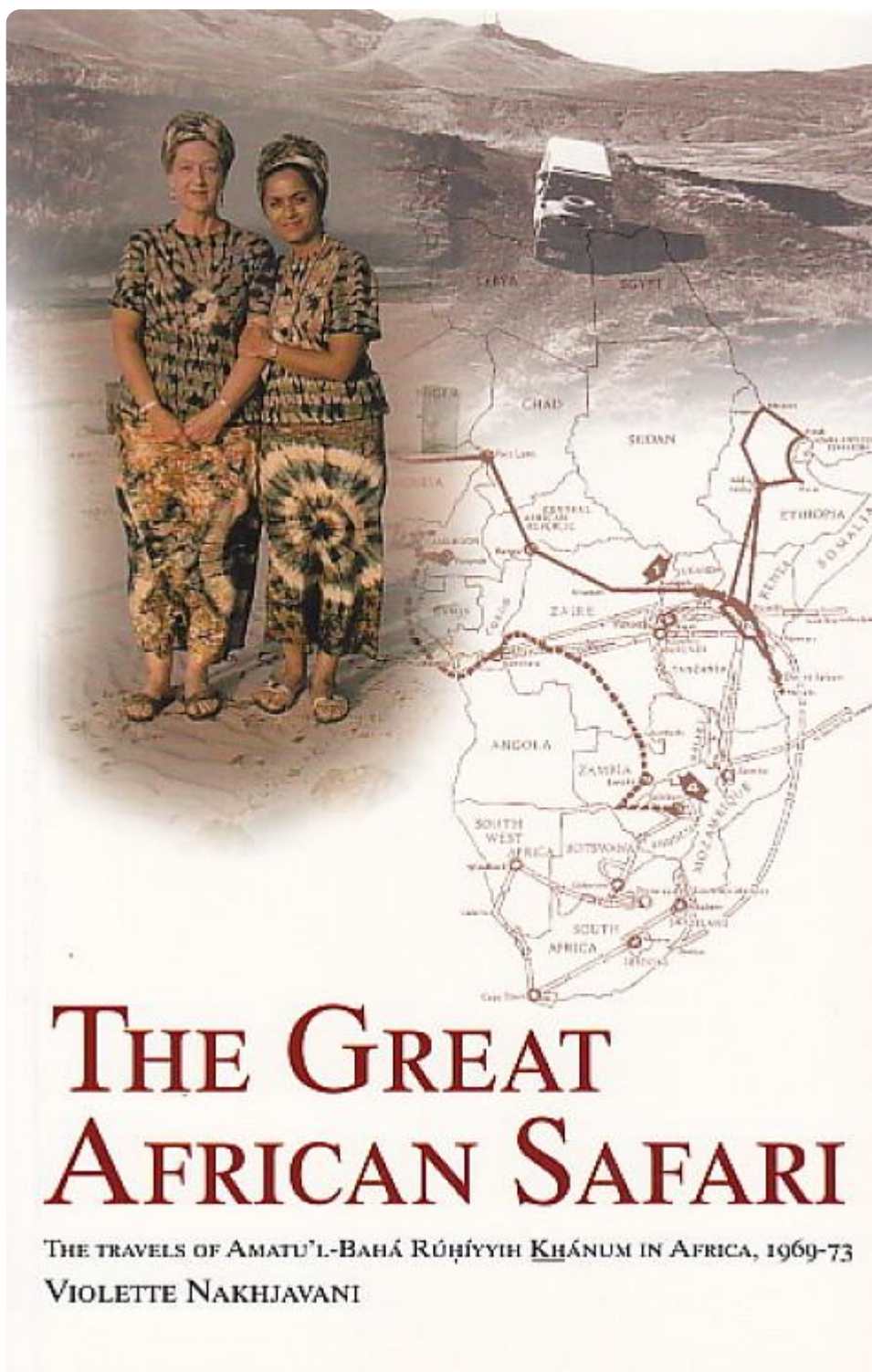


Comments

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submitted4 months ago by A35821363

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Comments

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submitted4 months agobyA35821363

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The Universal House of Justice

[29 June 1979](#)

To all National Spiritual Assemblies

MOMENT PROPITIOUS ANNOUNCE DURATION TERMS SERVICE MEMBERS CONTINENTAL BOARDS COUNSELORS AS ANTICIPATED IN ANNOUNCEMENT ESTABLISHMENT THAT INSTITUTION AND IN CONSTITUTION UNIVERSAL HOUSE OF JUSTICE. DECISION NOW TAKEN THAT TERMS WILL BE OF FIVE YEARS STARTING [DAY COVENANT](#)) 26 NOVEMBER 1980. SUPPLICATING ANCIENT BEAUTY DIVINE BLESSINGS DEVELOPMENT THIS ESSENTIAL INSTITUTION BAHÁ'Í ADMINISTRATIVE ORDER.

UNIVERSAL HOUSE OF JUSTICE

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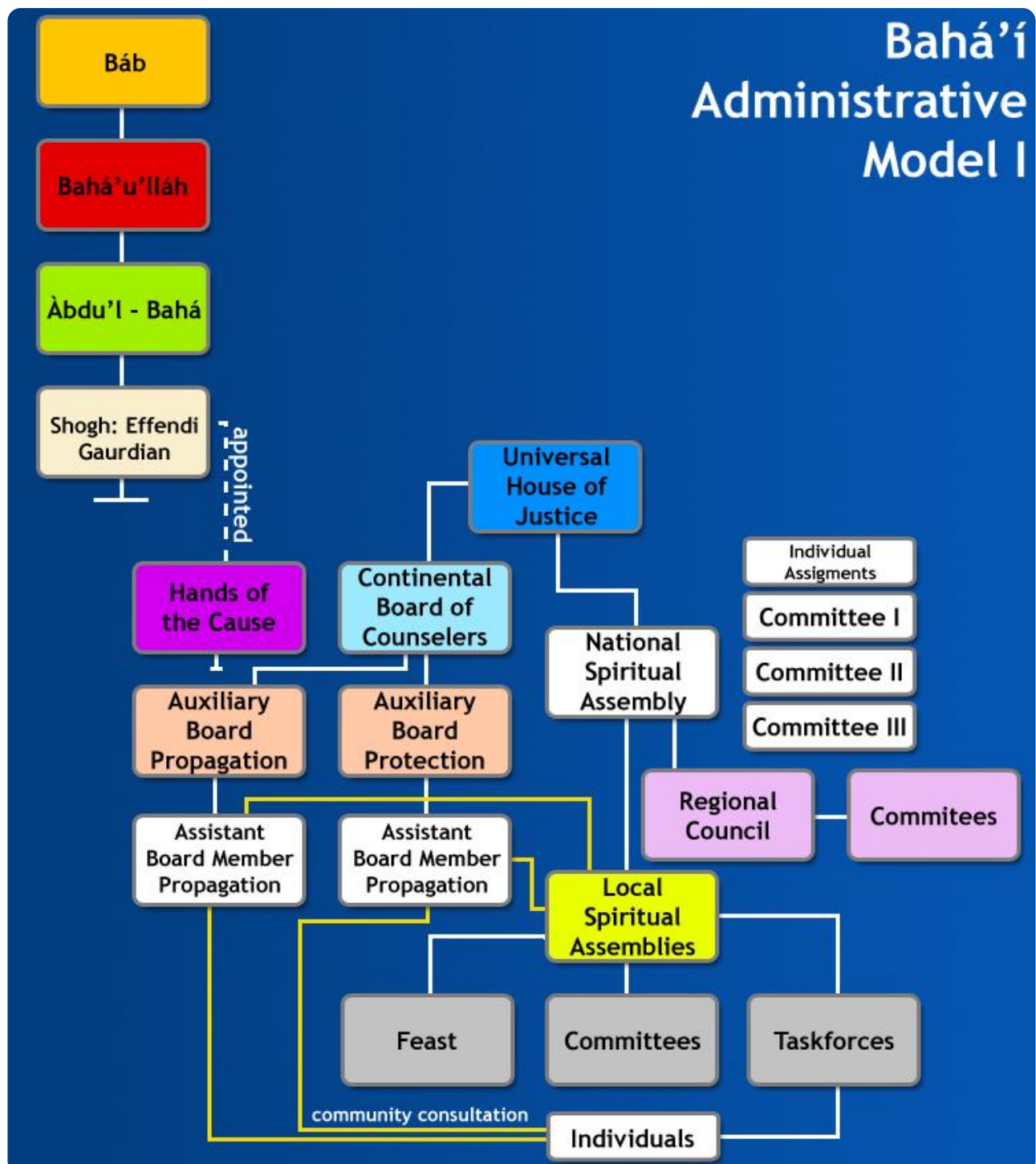
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Comments

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submitted 4 months ago by A35821363

June 29. On this date in 1995, the Universal House of Justice [received an email](#) asking whether "the policy of not teaching Israelis applies" to contact with an Israeli via an ["interactive relay chat" \(IRC\)](#) connection."

The Universal House of Justice has received your email message dated 29 June 1995 and we have been asked to respond.

You have asked how the policy of not teaching Israelis applies in the situation in which you have contact with an Israeli via an ["interactive relay chat" \(IRC\)](#) connection. The House of Justice has not asked the friends to avoid contact with Israelis. When you discover that a person you are in contact with via IRC is an Israeli, you should feel free to maintain friendly contact, but you should not teach the Faith to him. If he has already developed a personal in-

terest in the Faith and seeks more information, you should refer him to the Offices of the [Bahá'í World Centre](#) in Haifa.

For your information, [the people in Israel have access to factual information about the Faith, its history and general principles](#). Books concerning the Faith are available in libraries throughout Israel, and Israelis are welcome to visit the Shrines and the surrounding gardens. However, in keeping with a policy that has been strictly followed since the days of Bahá'u'lláh, Bahá'ís do not teach the Faith in Israel. Likewise, the Faith is not taught to Israelis abroad if they intend to return to Israel. When

Israelis ask about the Faith, their questions are answered, but this is done in a manner which provides factual information without stimulating further interest.

With loving Bahá'í greetings,

Department of the Secretariat



Comments

June 29. On this date in 2001, Holly Hanson gave a presentation titled "Sexuality, Self, and the Shape of Society" which argues that our culture's current understanding of sexuality is relatively new, is materialistic, and ultimately unjust, especially in the discourse about homosexuality.

submitted4 months agobyA35821363

June 29. On this date in 2001, [Holly Hanson](#) gave a presentation titled "[Sexuality, Self, and the Shape of Society](#)" at the "Building the Kingdom Conference", Milwaukee, Wisconsin, which argues that our culture's current understanding of sexuality is relatively new, is materialistic, and ultimately unjust, especially in the highly politicized discourse about homosexuality.



Comments

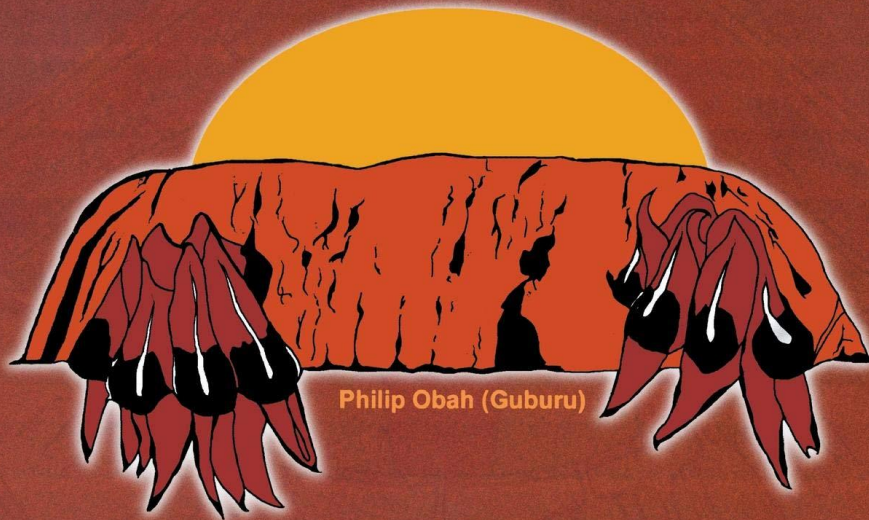
June 29. On this date in 2001, the Gallup Independent newspaper reported on the visit of Australian Aborigine and NSA member Philip Obah, quoting him as saying "..the colonization of his people. He realized it was inevitable, according to what Bahullah, the founder of the Baha'i faith, had written.

submitted4 months agobyA35821363

June 29. On this date in 2001, the [Gallup Independent](#) newspaper [reported](#) on the visit of Australian Aborigine and NSA member [Philip Obah](#), quoting him as saying "it was the Baha'i faith that helped him understand the colonization of his people. He realized it was inevitable, according to what Bahullah, the founder of the Baha'i faith, had written. 'The way it happened I don't agree with,' Obah said of the colonization. 'But it had to happen to bring about the unity of mankind.'"

The Bahá'í Faith

An Australian Aboriginal Perspective



Comments

June 29. On this date in 2004, Gloria Faizi died in Australia. Born to the prominent 'Alá'í family, her father was Rahmatu'llah Khan 'Ala'i and a cousin was Suhayl Ahmad 'Alá'í, whose father was Ni'mat'u'lláh, brother of Shu'á'u'lláh. Gloria's husband was Hand of the Cause of God Abu'l-Qásim Faizi

submitted4 months agobyA35821363

June 29. On this date in 2004, [Gloria 'Alá'í Faizi](#) died in Australia. Born to the prominent 'Alá'í family in Tehran, her father was Rahmatu'llah Khan 'Ala'i and a cousin was [Suhayl Ahmad 'Alá'í](#), whose father was Ni'mat'u'lláh, brother of [Shu'á'u'lláh](#). [Gloria 'Alá'í Faizi](#)'s husband was Hand of the Cause of God [Abu'l-Qásim Faizi](#).

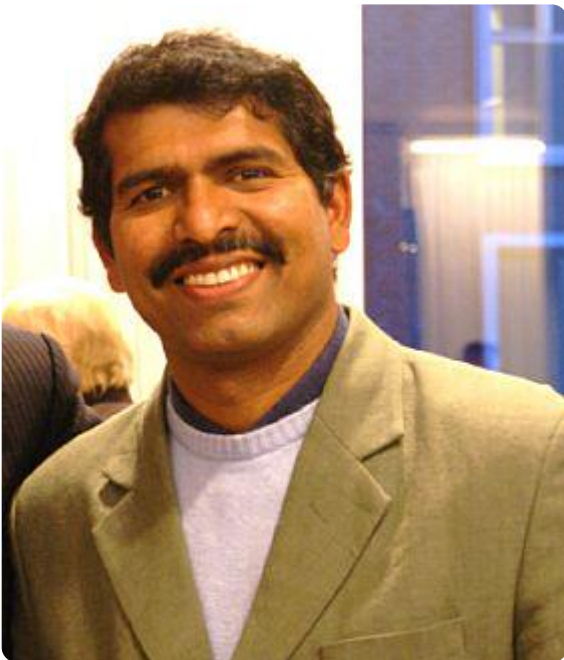


Comments

June 29. On this date in 2009, Anupam Premanand gave a presentation on "Dashavatara and Progressive Revelation" at the Irfan Colloquia Session #89, Center for Bahá'í Studies, Acuto, Italy.

submitted4 months ago by A35821363

June 29. On this date in 2009, [Anupam Premanand](#) gave a presentation on "[Dashavatara and Progressive Revelation](#)" at the Irfan Colloquia Session #89, Center for Bahá'í Studies, Acuto, Italy.



Comments

June 30. On this date in 1912, 'Abdu'l-Bahá had lunch at the Morristown, New Jersey home of the Persian consul-general Topakyan, causing him to be late to his train departing Montclair, New Jersey, leading to the report in the New York Times that ...

submitted4 months ago by A35821363

June 30. On this date in 1912, 'Abdu'l-Bahá had lunch at the Morristown, New Jersey home of the Persian consul-general Topakyan, causing him to be late to his train departing Montclair, New Jersey, leading to [the report in the New York Times](#) that "The departure of 'Abdu'l-Bahá, leader of the Bahá'í cult, from Montclair to-day was attended by excitement...When train time came, 'Abdu'l-Bahá was not in sight. He had been delayed. The baggage of the Persians was aboard the train, and as it moved away they appealed to the trainmen in several Oriental languages to defer the departure for a few minutes. Several of the excited followers of the prophet, when they realized that the train was leaving, jumped to the platforms. One of them, in swinging his arms about, accidentally or otherwise, pulled the bell rope. At the same instant, by a strange coincidence, 'Abdu'l-Bahá hove in sight in an automobile. To add to the excitement a Persian accidentally knocked off the conductor's hat. The train came to a halt, and 'Abdu'l-Bahá leaped from the automobile and was hustled aboard the coach by his friends."

PROPHET'S DASH FOR TRAIN.

Abdul Baha in Spectacular Rush from Montclair.

Special to The New York Times.

MONTCLAIR, N. J., June 29.—The departure of Abdul Baha, leader of the Bahaist cult, from Montclair to-day was attended by excitement. Abdul Baha and a retinue of ten fez-wearing Persians had been staying at 11 Bradford Place for several weeks. Arrangements were made for the departure of the aged prophet to-day for West Englewood, where he addressed a meeting of Bahaists. Several

Comments

June 30. On this date in 1937, Shoghi Effendi said "Bahá'ís, therefore, are advised to avoid, as much as they can, getting mixed in labour strikes and troubles" because "non-cooperation too, even though not accompanied by acts of violence, is ineffective."

submitted4 months ago by A35821363

June 30. On this date in 1937, Shoghi Effendi [said](#) "Bahá'ís, therefore, are advised to avoid, as much as they can, getting mixed in labour strikes and troubles" because "non-cooperation too, even though not accompanied by acts of violence, is ineffective."

[1404. As to Participation in Strikes](#)

"As to participation in strikes, when one of the believers who was employed in a factory as a supervisor to labourers and who felt that a strike was likely at the factory asked the Guardian what the Bahá'í attitude should be if a strike were called, the Guardian's secretary in a letter dated June 30, 1937 wrote on his behalf:

'With regard to your question concerning the Bahá'í attitude towards labour problems; these cannot assuredly be solved, Abdu'l-Bahá tells us, through the sheer force of physical violence. Non-cooperation too, even though not accompanied by acts of violence, is ineffective. The conflict between labour and capital can best be solved through the peaceful and constructive methods of cooperation and of consultation.

'The Bahá'ís, therefore, are advised to avoid, as much as they can, getting mixed in labour strikes and troubles, and particularly to desist from all acts of physical violence which indeed run counter to the very spirit of the Cause. The Faith of Bahá'u'lláh stands for peace, harmony, and cooperation between the individuals and nations of the world.'"

(From a letter written on behalf of the Universal House of Justice to the National Spiritual Assembly of Luxembourg, April 4, 1973)



Comments

June 30. On this date in 1941, one week after Nazi Germany's invasion of the Soviet Union, Shoghi Effendi sent a cable to North American Bahá'ís stating "SHADOWS GOD'S RETRIBUTIVE ACT FAST GATHERING...AS OLD WORLD SINKS BENEATH WEIGHT CRUMBLING OLD ORDER SO MUST NEW WORLD EXPONENTS BAHÁ'U'LLAH'S..

submitted 4 months ago by A35821363

June 30. On this date in 1941, one week after Nazi Germany's invasion of the Soviet Union, Shoghi Effendi [sent a cable](#) to North American Bahá'ís stating "SHADOWS GOD'S RETRIBUTIVE ACT FAST GATHERING...AS OLD WORLD SINKS BENEATH WEIGHT CRUMBLING OLD ORDER SO MUST NEW WORLD EXPONENTS [BAHA'U'LLAH'S NASCENT INTEGRATING WORLD ORDER](#) CLIMB LOFTIER SUMMITS THEIR SUBLIME CALLING. URGENTLY INSISTENTLY PLEAD ALL AMERICAN BELIEVERS PARTICULARLY NATIONAL TEACHING INTER-AMERICA COMMITTEES ABOVE ALL NATIONAL ELECTED REPRESENTATIVES ARM THEIR SOULS LABOR MORE RESOLUTELY COOPERATE MORE CLOSELY SCATTER MORE WIDELY SACRIFICE MORE ABUNDANTLY ENSURE DURING REMAINING YEARS [SEVEN YEAR PLAN](#) BRILLIANT DISCHARGE ONE REMAINING OBLIGATION THEIR DUAL TASK WHOSE CONSUMMATION MUST SIGNALIZE TERMINATION SEAL TRIUMPH FIRST BAHÁ'Í CENTURY."

[Fate-Laden World Ordeal](#)

30 JUNE 1941

FATE-LADEN WORLD ORDEAL MOVING IN STEADY PREORDAINED CRESCENDO. BLAZE SEEMINGLY UNCONTROLLABLE FIRE LEAPING RAVAGING LAST REMAINING GREAT

POWER ON EUROPEAN CONTINENT. SHADOWS GOD'S RETRIBUTIVE ACT FAST GATHERING. AS ARENA WORLD-CONVULSING CONTEST BROADENS, AS WOUNDS IT INFLICTS DEEPEN, AS ISSUES IT RAISES AGGRAVATE MULTIPLY SO WILL OPERATION SPIRITUAL FORCES DESTINED CAST BURDEN TRAVAILING AGE BE ACCELERATED. AS OLD WORLD SINKS BENEATH WEIGHT CRUMBLING OLD ORDER SO MUST NEW WORLD EXPONENTS [BAHA'U'LLAH'S NASCENT INTEGRATING WORLD ORDER](#) CLIMB LOFTIER SUMMITS THEIR SUBLIME CALLING. URGENTLY INSISTENTLY PLEAD ALL AMERICAN BELIEVERS PARTICULARLY NATIONAL TEACHING INTER-AMERICA COMMITTEES ABOVE ALL NATIONAL ELECTED REPRESENTATIVES ARM THEIR SOULS LABOR MORE RESOLUTELY COOPERATE MORE CLOSELY SCATTER MORE WIDELY SACRIFICE MORE ABUNDANTLY ENSURE DURING REMAINING YEARS [SEVEN YEAR PLAN](#) BRILLIANT DISCHARGE ONE REMAINING OBLIGATION THEIR DUAL TASK WHOSE CONSUMMATION MUST SIGNALIZE TERMINATION SEAL TRIUMPH FIRST BAHAI CENTURY.

On May 16, 1933, Shoghi Effendi [wrote Adelbert Mühlischlegel](#) that "whatever we say of Germany, we have to admit that its people are endowed with a spiritual vitality quite superior to many other races."

[16 May 1933](#)

Dear [Dr. Muhlschlegel](#):

The Guardian ... does sincerely hope that the reports we receive here about the sentiments rampant in Germany are untrue to fact, that it is a regeneration of the people rather than a retrogression towards a dead past. **Because whatever we say of Germany, we have to admit that its people are endowed with a spiritual vitality quite superior to many other races.** Being in the heart of that populated continent and being inspired by such a strong religious spirit, Germany can easily achieve a wonderful task in regenerating the world. The eyes of the world are surely centered around it expecting to see what it will do.

Yet we Bahá'ís should remember that we stand above politics. That that field does not interest us; that we attribute importance to things of the spirit, that we await salvation to come from the Faith that burns in our hearts.

In his moments of prayer and meditation at the Blessed Shrines, the Guardian will think of you and the other friends in Germany and ask God to guide you and assist you in playing your important role of spiritualizing the whole world--so immersed at present in material pursuits and interests....

In the Guardian's own handwriting:

Dear and precious co-worker:

I was so pleased to receive your letter. I long to hear more fully and more frequently from you. You are a tower of ... and a pillar of His Faith in that land. Germany has a glorious future under the banner of the Faith of Bahá'u'lláh. Its mission is to champion the cause of God in Europe and establish it firmly in the heart of that continent. The tests and trials which have beset the Faith in that land were necessary and providential. It is for the German believers, who have weathered the storm, to arise and promote the Cause, to proclaim the non-political character of their Faith, to establish its nascent institutions and prove by their words and acts their freedom from every taint of particularism and prejudice. May the Almighty guide their steps, sustain them in their efforts and bless their activities.

Shoghi

On February 11, 1934, Shoghi Effendi [addressed a letter to a German Bahá'í](#) stating about the [Nazi government](#) that "obedience to the regulations and orders of the state is indeed, the sacred obligation of every true and loyal Bahá'í" and that "our German friends are under the sacred obligation to whole-heartedly obey the [existing political regime](#), whatever be their personal views and criticisms of its actual working. There is nothing more contrary to the spirit of the Cause than open rebellion against the governmental authorities of a country, specially if they do not interfere in and do not oppose the inner and sacred beliefs and religious convictions of the individual. And there is every reason to believe that the [present regime in Germany](#), which has thus far refused to trample upon the domain of individual conscience in all matters pertaining to religion will never encroach upon it in the near future, unless some unforeseen and unexpected changes take place. And this seems to be doubtful at present."

11 February 1934

Dear Bahá'í Brother,

I am charged by the Guardian to thank you for your letter of Jan. 30th as well as for the enclosed pamphlet containing the address delivered by [Herr Hitler](#) on [Oct. 14th, 1933](#), on the subject of Germany's attitude towards peace, all of which he read with deepest care and sustained interest. He wishes me to convey to you and to all the members of your German National Assembly and through them to all the followers of the [Faith in Germany](#)

his views on the [present conditions in that land](#), and particularly in their relation to the nature and scope of the Bahá'í activities of our German believers.

At the outset it should be made indubitably clear that the Bahá'í Cause being essentially a religious movement of a spiritual character stands above every political party or group, and thus cannot and should not act in contravention to the principles, laws, and doctrines of any government. **Obedience to the regulations and orders of the state is indeed, the sacred obligation of every true and loyal Bahá'í.** Both Bahá'u'lláh and `Abdu'l-Bahá have urged us all to be submissive and loyal to the political authorities of our respective countries. It follows, therefore, that **our German friends are under the sacred obligation to whole-heartedly obey the existing [political regime](#), whatever be their personal views and criticisms of its actual working.** There is nothing more contrary to the spirit of the Cause than open rebellion against the governmental authorities of a country, specially if they do not interfere in and do not oppose the inner and sacred beliefs and religious convictions of the individual. And there is every reason to believe that the present [regime in Germany](#) which has thus far refused to trample upon the domain of individual conscience in all matters pertaining to religion will never encroach upon it in the near future, unless some unforeseen and unexpected changes take place. And this seems to be doubtful at present.

For whereas the friends should obey the government under which they live, even at the risk of sacrificing all their administrative affairs and interests, they should under no circumstances suffer their inner religious beliefs and convictions to be violated and transgressed by any authority whatever. **A distinction of a fundamental importance must, therefore, be made between spiritual and administrative matters. Whereas the former are sacred and inviolable, and hence cannot be subject to compromise, the latter are secondary and can consequently be given up and even sacrificed for the sake of obedience to the laws and regulations of the government.** Obedience to the state is so vital a principle of the Cause that should the authorities in Germany decide to-day to prevent the Bahá'ís from holding any meeting or publishing any literature they should obey and be as submissive as our Russian believers have thus far been under the Soviet regime. But, as already pointed out, such an allegiance is confined merely to administrative matters which if checked can only retard the progress of the Faith for some time. In matters of belief, however, no compromise whatever should be allowed, even though the outcome of it be death or expulsion

There is one more point to be emphasized in this connection. The principle of obedience to government does not place any Bahá'í under the obligation of identifying the teachings

of his Faith with the political program enforced by the government. For such an identification, besides being erroneous and contrary to both the spirit as well as the form of the Bahá'í message, would necessarily create a conflict within the conscience of every loyal believer.

For reasons which are only too obvious the Bahá'í philosophy of social and political organization cannot be fully reconciled with the political doctrines and conceptions that are current and much in vogue to-day. The wave of nationalism, so aggressive and so contagious in its effects, which has swept not only over Europe but over a large part of mankind is, indeed, the very negation of the gospel of peace and of brotherhood proclaimed by Bahá'u'lláh. The actual trend in the political world is, indeed, far from being in the direction of the Bahá'í teachings. The world is drawing nearer and nearer to a universal catastrophe which will mark the end of a bankrupt and of a fundamentally defective civilization.

From such considerations we can well conclude that we as Bahá'ís can in no wise identify the teachings of Bahá'u'lláh with man-made creeds and conceptions, which by their very nature are impotent to save the world from the dangers with which it is being so fiercely and so increasingly assailed.

The Guardian hopes that these brief explanations will be sufficient to guide our German National Assembly in their efforts to safeguard and promote the interests of the Faith, and that through them they will be given a new vision of the Cause and a fresh determination to carry forward its message to the world at large.

With greetings and best wishes to you and to all the friends in Germany,...

In the Guardian's own handwriting:

Dear and valued co-worker:

I wish to add a few words in loving appreciation of your strenuous, your intelligent and devoted efforts for the spread and consolidation of our beloved Faith. May the Almighty bless your endeavours, deepen your understanding of the essentials and requirements of our beloved Cause, and enable you in these difficult and challenging days to promote its interests and consolidate its institutions,

Your true brother,

Shoghi

On April 25, 1938, one month after Nazi Germany's *Anschluss* of Austria, a letter written on behalf of Shoghi Effendi stated "it made him immensely happy to realize that the friends in Germany and Austria have been again drawn together, and are closer than ever in the past. He hopes that the removal of the barriers which have hitherto so sadly separated the German and Austrian communities will mark the beginning of a new era of unprecedented growth and expansion in your affairs."

25 April 1938

Dear Friends,

The postcard message which you had sent the Guardian on the occasion of Dr. Muhlschlegel's visit to Vienna, has just been received, and it made him immensely happy to realize that the friends in Germany and Austria have been again drawn together, and are closer than ever in the past. He hopes that the removal of the barriers which have hitherto so sadly separated the German and Austrian communities will mark the beginning of a new era of unprecedented growth and expansion in your affairs. He is certain that you are fully alive to the far-reaching possibilities which the present hour offers, and wishes you therefore to be happy and thankful, and confident in the blessings which the future has in store for you, and your dear co-workers in that land.

I take this opportunity of assuring you once more of his prayers for your welfare, protection and continued guidance, and reciprocating your very kind greetings,...

In the Guardian's own handwriting:

Assuring you in person of my incessant prayers for your protection, guidance and happiness,

your true and grateful brother,

Shoghi



Comments

June 30. On this date in 1948, a letter on behalf of Shoghi Effendi stated "The Bahá'í teacher must be all confidence. Therein lies his strength and the secret of his success."

submitted4 months agobyA35821363

June 30. On this date in 1948, [a letter](#) on behalf of Shoghi Effendi stated "The Bahá'í teacher must be all confidence. Therein lies his strength and the secret of his success."

[1948](#). The Bahá'í teacher must be all confidence. Therein lies his strength and the secret of his success. Though single-handed, and no matter how great the apathy of the people around you may be, you should have faith that the hosts of the Kingdom are on your side, and that through their help you are bound to overcome the forces of darkness that are facing the Cause of God. Persevere, be happy and confident, therefore.

(From a letter dated 30 June 1937 written on behalf of Shoghi Effendi to an individual believer)



Comments

June 30. On this date in 1949, a letter on behalf of Shoghi Effendi stated "As you can well imagine this disaffection of the Master's Family has been a very sad and heavy blow to him; but, although for many years he shielded them with his silence, in the end he was forced to speak out"

submitted4 months agobyA35821363

June 30. On this date in 1949, [a letter](#) (also [here](#)) on behalf of Shoghi Effendi stated "As you can well imagine this disaffection of the [Master's Family](#) has been a very sad and heavy blow to him; but, although for many years he shielded them with his silence, in the end he was forced to speak out in order to protect the Faith."



Comments

June 30. On this date in 1949, Shoghi Effendi wrote "The course of recent developments in the life of the German Bahá'í community has given rise to considerable anxiety and caused me grave concern, in view of the eminent position which the collective achievements of its members have ..."

submitted4 months agobyA35821363

June 30. On this date in 1949, Shoghi Effendi [wrote](#) "The course of recent developments in the life of the German Bahá'í community has given rise to considerable anxiety and caused me grave concern, in view of the eminent position which the collective achievements of its members have enabled it to obtain on the morrow of the severest crisis which it has experienced in its history."



Comments

June 30. On this date in 1952, a letter on behalf of Shoghi Effendi stated "As the Cause spreads all over the world its rate of acceleration increases, too, and new centres in Africa, in some mysterious way, have spiritual repercussions which aid in forming new centres everywhere."

submitted4 months ago by A35821363

June 30. On this date in 1952, [a letter](#) on behalf of Shoghi Effendi stated "As the Cause spreads all over the world its rate of acceleration increases, too, and new centres in Africa, in some mysterious way, have spiritual repercussions which aid in forming new centres everywhere."

"The Latin American communities are still on the threshold of their international Bahá'í life; he feels sure that they will rapidly grow into it. Compared with the length of time it took the North American, the British, and the French communities to grow up and spread, their growth is like lightning. As the Cause spreads all over the world its rate of acceleration increases, too, and new centres in Africa, in some mysterious way, have spiritual repercussions which aid in forming new centres everywhere." (Letter 30 June 1952, on behalf Shoghi Effendi) [17]



Comments

June 30. On this date in 1952, a letter written on behalf of Shoghi Effendi stated "Regarding the prophecy of Daniel: ... this prophecy refers to the hundredth anniversary of the Declaration of Bahá'u'lláh in the Garden of Ridvan, Baghdad."

submitted 4 months ago by A35821363

June 30. On this date in 1952, [a letter](#) written on behalf of Shoghi Effendi stated "Regarding the prophecy of Daniel: ... this prophecy refers to the hundredth anniversary of the Declaration of Bahá'u'lláh in the Garden of Ridvan, Baghdad."

Regarding the prophecy of Daniel: ... this prophecy refers to the hundredth anniversary of the Declaration of Bahá'u'lláh in the Garden of Ridvan, Baghdad. Reference to this can be found in "The Passing of 'Abdu'l-Bahá" in quotations from two of His Tablets.

(30 June 1952)

On June 2, 1996, the Universal House of Justice [responded](#) to an individual who had written "regarding questions raised about the fulfilment of the Biblical prophecy of Daniel concerning 1,335 days, as well as [modifications](#) made to '[Bahá'u'lláh and the New Era](#)'" subsequent to the death of [John Esslemont](#) due to the failure of this prophecy.

A reference to this prophecy from Daniel is [one of the notable posthumous edits](#) from [John Esslemont's](#) book [Bahá'u'lláh and the New Era](#)...

Perhaps the most important change in Bahá'u'lláh and the New Era was made on page 212 of the 1923 edition. Recorded as a Bahá'í prophecy (59) concerning the "Coming of the Kingdom of God," Esslemont cited Abdu'l-Bahá's interpretation of the last two verses of the Book of Daniel from the Bible. He stated that the 1335 days spoken of by Daniel rep-

resented 1335 solar years from Muhammad's flight to Medina in 622 A.D., which would equal 1957 A.D.. When asked "'What shall we see at the end of the 1335 days?'," Abdu'l-Bahá's reply was: "'Universal Peace will be firmly established, a Universal language promoted. Misunderstandings will pass away. The Bahá'í Cause will be promulgated in all parts and the oneness of mankind established. It will be most glorious!'" (60) In editions published after his death, Esslemont's words have been changed to say that Abdu'l-Bahá "reckoned the fulfillment of Daniel's prophecy from the date of the beginning of the Muhammadan era " (61) and one of Abdu'l-Bahá's Tablets is quoted on the same subject in which he writes, "'For according to this calculation a century will have elapsed from the dawn of the Sun of Truth....'" Esslemont appears to conclude that Abdu'l-Bahá was referring to the year 1963 and the one hundredth anniversary of Bahá'u'lláh's public claim to be a Manifestation of God. (62) These words, however, were never written by the author, but were added posthumously. And, it should be noted that the phrase "'the dawn of the Sun of Truth'" is not a reference to a particular year, in this case 1863, but to a period of years when the Bab and his followers were preparing the way for the Manifestation of Bahá'u'lláh. Hence, they are commonly referred to as the "Dawn-Breakers." (63) Further, in another quotation which originally appeared on the same page, but was also removed from later editions, Abdu'l-Bahá plainly stated, "' This is the Century of the Sun of Truth. This is the Century of the establishment of the Kingdom of God upon the earth.'" (64) Esslemont recorded Abdu'l-Bahá as declaring explicitly that the prophecy was to be computed from the Hijra or 622 A.D. and that specific conditions would exist in the world upon its fulfillment in 1957. When it became apparent that this Bahá'í prophecy would not be fulfilled, it was replaced with the ambiguous material which has remained in the text to the present. This is evident from the fact that, although Esslemont's other eyewitness accounts were removed in the 1937 revision, the record of Abdu'l-Bahá's prophecy was left intact by the American National Spiritual Assembly and Shoghi Effendi. It was not changed until after 1957. (65) Also, Abdu'l-Bahá's conviction that all of these events would take place in this century have been expressed in other writings and it is evident that Shoghi Effendi shared his optimism as well. (66)

On May 4, 1946, Shoghi Effendi wrote "...The 1335 days is figured according to the solar calendar, but in adjusting the 1335 days, one must take into consideration the time at which the prophecies were given and change them into solar time, which would bring the date to 1963."

1414. Predictions of Peace, Prophecy of Daniel--1335 Days

"Now concerning the verse in Daniel, the interpretation whereof thou didst ask, namely, 'Blessed is he who cometh unto the thousand three hundred and thirty five days'. These days must be reckoned as solar and not lunar years. For according to this calculation a century will have elapsed from the dawn of the Sun of Truth, then will the teachings of God be firmly established upon the earth, and the Divine Light shall flood the world from the East even unto the West. Then, on this day, will the faithful rejoice."

(Abdu'l-Bahá: From a Tablet to a Kurdish friend: The Passing of Abdu'l-Bahá, p. 31, Shoghi Effendi and Lady Blomfield)

"...The 1335 days is figured according to the solar calendar, but in adjusting the 1335 days, one must take into consideration the time at which the prophecies were given and change them into solar time, which would bring the date to 1963.

"There is one thing of importance for the Bahá'ís to understand; and that is, that this prophecy refers to happenings within the Faith, not occurrences outside the Faith. It refers specifically to the spread of the Faith over the face of the earth. This will be accomplished when the Bahá'í Faith is firmly established in all the virgin areas outlined in the Ten-Year Crusade, and the other goals of the Crusade are completed. Thus it behooves us to work day and night in order to accomplish this glorious goal."

(From a letter written on behalf of the Guardian to an individual believer, May 4, 1946: Some Extracts from Letters written on behalf of the Guardian on the subject of the Prophecy of Daniel: A Compilation from the World Centre to the compiler)

On May 11, 1956, Shoghi Effendi [wrote](#), "In other words, when we fulfill the [Ten Year Crusade](#) we will have brought into fulfillment Daniel's great prophecy of 'Blessed is he who waits and comes to the 1335 days.' What could be more wonderful than taking part in the fulfillment of religious prophecy of over 3,000 years!"

[148 PIONEERING](#)

"...Sometimes people strive all their lives to render outstanding service. Here is the time and opportunity to render historic services; in fact the most unique in history, aiding in the fulfillment of Daniel's Prophecies of the Last Day, and the 1335 days, when men are to be blessed by the Glory of the Lord, covering the entire globe--which is the real goal of the [Ten Year Crusade](#).

"In other words, when we fulfill the [Ten Year Crusade](#) we will have brought into fulfillment Daniel's great prophecy of 'Blessed is he who waits and comes to the 1335

days.' What could be more wonderful than taking part in the fulfillment of religious prophecy of over 3,000 years!"

"The pioneers themselves must realize that not only are they fulfilling the wishes of Bahá'u'lláh, and doing that which the Master Himself said He longed to do; namely, to go, if necessary on foot, and carry His Father's Message to all the regions of the earth; but they are enhancing the prestige of the Faith to a remarkable degree in the eyes of the public, and specially in the eyes of the officials. There is no doubt that the rapid forward march of the Faith recently has attracted a far greater measure of attention on the part of the thoughtful people, and people of position in society and in educational fields, than has been the case for almost one hundred years.

"Therefore, each pioneer must feel his responsibility very heavily, and understand that his calling is far above the average service; and his duty to remain at his post a very pressing one indeed."

Prophecy of Daniel; Modifications of Baha'u'llah and the New Era by / on behalf of Universal House of Justice 1996-06-02 Mr. Dear Bahá'í Friend,

Your email of 8 May 1996 regarding questions raised about the fulfilment of the Biblical prophecy of Daniel concerning 1,335 days, as well as modifications made to "Bahá'u'lláh and the New Era", was referred to us for response. In answer to earlier, similar questions on these subjects, memoranda were prepared by the Research Department of the Universal House of Justice. Copies of these are enclosed.

It is our hope that these will be helpful to you in responding to the questions which have been raised.

With loving Bahá'í greetings, Department of the Secretariat Enclosures (appended) M E M O R A N D U M To: The Universal House of Justice Date: 13 December 1990 From: Research Department

DANIEL'S PROPHECIES Revised February 1996 From time to time, questions are raised by the Bahá'ís about the interpretation of the Biblical prophecies contained in the following verses in Daniel 12:11-12: And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

To assist the friends in their study of this subject, the Research Department has prepared a summary of the elucidations contained in the Writings of Abdu'l-Bahá and the letters written by or on behalf of Shoghi Effendi on this theme. Three main issues are addressed: the interpretation of 1,290 days; the interpretation of 1,335 days; and the date of the commencement of the "hundred lunar years", which, as mentioned by Shoghi Effendi in "God Passes By" (Wilmette: Bahá'í Publishing Trust, 1987), page 151, will precede the consummation of the 1,335 days. 1. 1,290 Days

In "Some Answered Questions" (Wilmette: Bahá'í Publishing Trust, 1984), pages 43-44, Abdu'l-Bahá interprets the prophecy concerning the 1,290 days in the following terms:

The beginning of this lunar reckoning is from the day of the proclamation of the prophethood of Muhammad in the country of Hijaz; and that was three years after His mission, because in the beginning the prophethood of Muhammad was kept secret, and no one knew it save Khadijah and Ibn Nawfal. After three years it was announced. And Bahá'u'lláh, in the year 1290 from the proclamation of the mission of Muhammad, caused His manifestation to be known. Note that the Master indicates that, in this instance, time is measured by the "lunar" calendar. Since the proclamation of the mission of Muhammad took place ten years prior to the Hegira, i.e., His flight from Mecca to Medina, from which date the Muslim calendar begins, the year 1290 from the proclamation of the mission of Muhammad was the year 1280 of the Hegira, or 1863-64 A.D. There are references to 1,290 days in "God Passes By", on pages 110 and 151. In these passages, Shoghi Effendi confirms that the Declaration of Bahá'u'lláh in Baghdad, which occurred in 1863 (1280 A.H.), represents the fulfilment of the 1,290 days.

Daniel's Prophecies Revised February 1996 Page 2

1,335 Days Two Tablets revealed by Abdu'l-Bahá which are published in "The Passing of Abdu'l-Bahá" (Haifa: 1922), by Lady Blomfield and Shoghi Effendi, provide interpretations of the 1,335 days referred to by Daniel:

Now concerning the verse in Daniel, the interpretation whereof thou didst ask, namely, "Blessed is he who cometh unto the thousand three hundred and thirty five days". These days must be reckoned as solar and not lunar years. For according to this calculation a century will have elapsed from the dawn of the Sun of Truth, then will the teachings of God be firmly established upon the earth, and the Divine Light shall flood the world from the East even unto the West. Then, on this day, will the faithful rejoice! (p. 31) O servant of God! The afore mentioned a thousand three hundred and thirty-five years must be reckoned from the day of the flight of His Holiness Muhammad, the Apostle of God,

(Hegira) salutations and blessings rest upon Him, at the close of which time the signs of the rise, the glory, the exaltation, the spread of the Word of God throughout the East and the West shall appear. (p. 31)

From these Tablets it appears that: - The spread of the Faith throughout the world will signal the fulfilment of this prophecy. - The "days must be reckoned as solar and not lunar years".

The Tablets suggest that the prophecy is fulfilled by two different dates. The first derives from the centenary of the Declaration of Bahá'u'lláh; the second is calculated from 622 A.D. -- hence, 1963 and 1957.

Shoghi Effendi associated Daniel's reference to the 1,335 days and Abdu'l-Bahá's statements about this prophecy with the centenary of the formal assumption of Bahá'u'lláh's prophetic office and the worldwide triumph of the Bahá'í Cause. He stressed that the prophecy refers to occurrences within the Bahá'í community, rather than to events in the outside world, e.g., the establishment of peace. While the Guardian clearly allied the triumph of the Faith with the successful termination of the third Teaching Plan undertaken by the believers, in his letters and those written on his behalf, three specific dates are mentioned as marking the fulfilment of Daniel's prophecy. 2.1 1960 -- A lunar reckoning

Concerning the Declaration of Bahá'u'lláh in Baghdad, Shoghi Effendi, in "God Passes By", page 151, wrote: Daniel's Prophecies Revised February 1996 Page 3 The "hundred lunar years", destined to immediately precede that blissful consummation (1,335 days), announced by Daniel ... had commenced. One hundred years, by a "lunar reckoning", after the Declaration of Bahá'u'lláh coincides with 1960. 2.2 1963 -- A solar reckoning

When the world-embracing Spiritual Crusade was announced in October 1952, Shoghi Effendi linked the completion of this decade-long enterprise with the fulfilment of Daniel's prophecy:

LET THEM AS THEY ENTER IT VOW ONE VOICE ONE HEART ONE SOUL NEVER TURN BACK ENTIRE COURSE FATEFUL DECADE AHEAD UNTIL EACH EVERY ONE WILL HAVE CONTRIBUTED SHARE LAYING ON WORLD-WIDE SCALE AN UNASSAILABLE ADMINISTRATIVE FOUNDATION FOR BAHÁ'U'LLÁH'S CHRIST-PROMISED KINGDOM ON EARTH SWELLING THEREBY CHORUS UNIVERSAL JUBILATION WHEREIN EARTH HEAVEN WILL JOIN AS PROPHESED DANIEL ECHOED ABDU'L-BAHA ON THAT DAY WILL FAITHFUL REJOICE WITH EXCEEDING GLADNESS. ("Messages to the Bahá'í World, 1950-1957" (Wilmette: Bahá'í Publishing Trust, 1971), p. 44)

Thereafter, the fulfilment of Daniel's prophecy concerning the 1,335 days is associated with the end of the Ten Year Crusade. For example, in a letter dated 9 February 1953 on behalf of Shoghi Effendi to a group of Bahá'ís, his secretary wrote: The purpose of the Conferences¹ will be the world-wide propagation of the Faith. They will lay the foundations of the service of the Bahá'ís of the world for the great Ten Year Crusade ahead -- which, God willing, will be consummated in the fulfilment of the prophecies of Daniel, and the achievement of the initial goals set by Abdu'l-Bahá in the Tablets of the Divine Plan, whereby the world will be flooded with the Glory of the Lord. And, in a letter dated 11 May 1956 written on behalf of the Guardian to an individual believer, we find the following statement:

...when we fulfil the Ten Year Crusade, we will have brought into fulfilment Daniel's great prophecy of "Blessed is he who waits and comes to the 1335 days".

International Conferences scheduled to take place during 1953.

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2.3 1957 There are several references in letters written on behalf of Shoghi Effendi which give 1957 as the date of the fulfilment of the prophecy. For example:

It is far too early to make any predictions about peace of any sort, judging by the ebullitions of the world's affairs these days! Abdu'l-Bahá, in His Tablets, connects the prophecy of Daniel -- 1957 -- with the proclamation and spread of the Cause. (31 July 1946 to an individual believer) It is interesting to note that, when a National Spiritual Assembly sought clarification from the beloved Guardian about whether the 1,335 days culminate in 1957 or in 1963, Shoghi Effendi in a letter dated 30 June 1952 written on his behalf indicated: Regarding the prophecy of Daniel: ... this prophecy refers to the hundredth anniversary of the Declaration of Bahá'u'lláh in the Garden of Ridvan, Baghdad. Reference to this can be found in "The Passing of Abdu'l-Bahá" in quotations from two of His Tablets. (30 June 1952)

2.4 The Calculation of the Date A number of believers requested guidance from Shoghi Effendi about how to

calculate the date that will coincide with the fulfilment of the 1,335 days. We provide two responses written on behalf of the Guardian:

The 1335 days referred to by Daniel will be fulfilled in 1963. The date of the Hijra is 622 A.D. The 1335 days is figured according to the solar calendar, but in adjusting the 1335 days, one must take into consideration the time at which the prophecies were given and change them into solar time, which would bring the date to 1963. There is one thing of importance for the Bahá'ís to understand; and that is, that this prophecy refers to happenings within the Faith, not occurrences outside the Faith. It refers specifically to the spread of the Faith over the face of the earth. This will be accomplished when the Bahá'í Faith is firmly established in all of the virgin areas outlined in the Ten Year Crusade, and the other goals of the Crusade are completed. Thus it behoves us to work day and night in order to accomplish this glorious goal. (18 December 1953 to an individual believer)

As regards your question concerning the date 1335: The reckoning of this date does not bring it to the exact date of 1963, but a few more years. Nevertheless, there is no conflict in this,

Daniel's Prophecies Revised February 1996 Page 5 because `Abdu'l-Bahá says that it will be the beginning of the diffusion of the Light of the Faith in the east and the west. This will already have begun to come about before 1963, which is the fulfilment of the 100 years from Bahá'u'lláh's Declaration.

(31 January 1955 to an individual believer) It is noteworthy that insufficient information is provided in the first extract to permit a precise calculation, while in the second, the Guardian's secretary indicates that a calculation would not give "the exact date of 1963, but a few more years". The Research Department has not been able to locate any additional authoritative texts which contain detailed instructions concerning how to make the calculation. 3. The "Hundred Lunar Years"

In "God Passes By", page 151, Shoghi Effendi allies the "hundred lunar " years after the Declaration of Bahá'u'lláh with the fulfilment of the 1,335 days of Daniel's prophecy. The only other reference to one hundred "lunar" years that the Research Department has, so far, been able to find, is contained in a letter dated 31 October 1947 written on behalf of Shoghi Effendi to a National Spiritual Assembly. This letter clarifies the mistaken assumption that the year 1335 relates to the centenary of Bahá'u'lláh's mystic experience in the Siyah-Chal (i.e., 1952-1953):

He wishes me to point out that this is inaccurate as on page 151 of "God Passes By", in the references to His Declaration, the Guardian clearly states that with this Declaration the "hundred lunar years" ... had commenced'. The mystic experience of Bahá'u'lláh was in the Siyah- Chal and has nothing to do with Daniel's prophecy. This statement of the Guardian is itself based on extracts from two of the Master's Tablets which are published in "The Passing of Abdu'l-Bahá".

In addition, a believer asked Shoghi Effendi about the relationship between the establishment of peace and the fulfilment of the prophecy about the 1,335 days and requested the source of, a reference to, and the starting date of, a prophecy concerning the "one hundred years after the Declaration of Bahá'u'lláh" referred to in a pilgrim's notes. The Guardian in a letter dated 1 April 1946 written on his behalf made the following response: Abdu'l-Bahá's interpretation of the prophecy of Daniel does not definitely connect it with either the Lesser or the Most Great Peace, but rather with a great step forward on the part of humanity and the Bahá'í Faith. All we know is that the Lesser and the Most Great Peace will come -- their exact dates we do not know. The 100 years is from 1853; the Master explains this in some of His Tablets, and is quoted in "The Passing of Abdu'l-Bahá".

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Both of the letters cited above base their conclusions on the same two Tablets of `Abdu'l-Bahá, which are quoted in section 2 of this memorandum. Since the beloved Guardian rules out a relationship between Daniel's prophecy and the intimation of the coming of revelation to Bahá'u'lláh, it is evident that some other explanation must be found for the significance of the one- hundred-year period that begins in 1853. 4. Concluding Remarks

While it is clear that the prophecy concerning the 1,335 days is associated with the spread of the Bahá'í Faith throughout the world, several different dates are given in our authoritative texts for the actual fulfilment of this prophecy. As mentioned earlier, the two Tablets of the Master which are cited in "The Passing of `Abdu'l-Bahá", page 31, suggest different dates for the fulfilment of the prophecy of the 1,335 days: 1963 and 1957. Further, in the letters written by or on behalf of Shoghi Effendi, the Guardian indicates that these same Tablets form the basis for his interpretation of the date of the fulfilment of the 1,335 days referred to in Daniel. Three different dates are either given by the Guardian or can be inferred from these same Tablets -- 1957, 1960, and 1963.

June 30. On this date in 1999, the Universal House of Justice outlined its procedures for approving provisional, as opposed to authorized, translations, noting "In the case of items to be included in works submitted to non-Bahá'í publishers, the authors or translators themselves should forward ...

submitted4 months agobyA35821363

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From: Bahá'í World Centre

Subject: English Translations of Bahá'í Writings

[30 June 1999](#)

To the National Spiritual Assemblies of Argentina, Australia, Belgium, Brazil, Cameroon, Cote d'Ivoire, the Fiji Islands, Germany, Hong Kong, India, Italy, Japan, Kenya, Korea, Lebanon, Malaysia, the Netherlands, Nigeria, Norway, Pakistan, the Philippines, Poland,

Portugal, Romania, the Russian Federation, Spain, Sweden, Taiwan, Uganda, the United Kingdom, and the United States

Dear Bahá'í Friends,

The Universal House of Justice has recently had opportunity to review the procedures related to the translation of Bahá'í Writings into English, whether involving whole works or extracts. We have been asked to share with you the following conclusions, which may relate to your publishing programs or to those of other Bahá'í publishers within your jurisdiction.

As in the past, certain Tablets or extracts translated into English for use or publication by the Bahá'í World Centre or other publishers will continue to be reviewed and approved in the Holy Land and designated as "authorized translations".

However, because of the increasing need for translation of specific material, particularly in relation to growing scholarly interest in the Faith and its various Teachings, favorable consideration has been given to allowing wider use of provisional translations. Individual believers, of course, remain free to translate into English any of the Holy Writings for their own use. Such translations may also be published in circulars and journals without review other than by the editors of such publications. They may also be shared electronically. In all such cases they should be clearly identified as 'provisional translations'.

The House of Justice has now established a mechanism which will allow for inclusion in books and pamphlets of provisional translations which are of sufficiently good quality for wide distribution. Arrangements have been made for such translations to be checked at the World Centre. When these items are to be included in works intended for publication by a Bahá'í publisher, the trust or publisher involved should forward them here for the necessary clearance. **In the case of items to be included in works submitted to non-Bahá'í publishers, the authors or translators themselves should forward the items here for consideration prior to the involvement of any non-Bahá'í publishers. Publications containing such translations, once these have been cleared, should indicate that they are provisional translations.**

The translations submitted for checking at the World Centre should include copies of the Arabic or Persian texts used by the translator(s). The items sent will be considered both from the point of view of the quality of the English rendering of the material and as to whether there are any major doubtful points with regard to the accuracy of the translation itself. Those which fall short on either of these counts will be returned to the sender with

an explanation. For instance, the translations may need further refining or may contain mistakes of meaning, and, therefore, necessitate improvement before re-submission.

It remains the prerogative of the World Centre to decide on the timeliness and wisdom of publishing English translations of specific Tablets. Some may be identified as not suitable for publication at the present time.

The House of Justice is hopeful that this new arrangement will lead to the availability of a greater amount of translated material and avoid the present delays in approving fully authorized translations

With loving Bahá'í greetings,

Department of the Secretariat

cc: International Teaching Centre, Boards of Counsellors, Bahá'í Publishing Trusts, George Ronald, Publisher, Kalimat Press, Oneworld Publications, Palabra Publications, Office of Persian Affairs, U.S.A.



Comments

Baha'i History - June 1, 1955. Shoghi Effendi wrote "study those who attend the meetings, and when you find one who you feel would become a strong and active Bahá'í, then you should concentrate on teaching him...Actually this is the goal of all such activities in all of the universities."

submitted 4 months ago by A35821363

June 1. On this date in 1955, Shoghi Effendi [wrote](#), "The all-important thing of course is that every activity ... is for the purpose of teaching the Faith and confirming people. Therefore you and the other Bahá'ís should watch the situation very closely. You should study those who attend the meetings, and when you find one who you feel would become a strong and active Bahá'í, then you should concentrate on teaching him. Thus, if you are able to confirm some souls, you will have rendered distinguished and outstanding service. Actually this is the goal of all such activities in all of the universities."

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(From a letter dated 1 June 1955 written on behalf of Shoghi Effendi to an individual believer)



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Comments

Baha'i History - June 2, 1948. Shoghi Effendi wrote that "the Bahá'ís must be courageous, joyous and ever-active in spreading the Message of Bahá'u'lláh, for in the end it will triumph and dispel the evil and sadness engulfing mankind."

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June 2. On this date in 1948, Shoghi Effendi [wrote](#) "In spite of the gloom which man's disobedience to the Divine Laws is creating throughout the world, the Bahá'ís must be courageous, joyous and ever-active in spreading the Message of Bahá'u'lláh, for in the end it will triumph and dispel the evil and sadness engulfing mankind."

2 June 1948 To the Bahá'ís of Esslingen who were present at the Naw-Rúz Feast, 105 B.E.
Dear Bahá'í Friends:

Your loving Naw-Rúz greeting only reached our beloved Guardian on May 31st, but he was very pleased to receive it, and to see that so many of the dear believers had gathered together to celebrate that happy Feast day.

In spite of the gloom which man's disobedience to the Divine Laws is creating throughout the world, the Bahá'ís must be courageous, joyous and ever-active in spreading the Message of Bahá'u'lláh, for in the end it will triumph and dispel the evil and sadness engulfing mankind.

He assures you all he will pray for the success of your Bahá'í labours in the Holy Shrines...

In the Guardian's own handwriting:

May the Spirit of Bahá'u'lláh sustain, guide and protect you under all circumstances, cheer your hearts, enable you to extend continually the range of your activities, and aid you to win memorable victories for His Faith and its institutions,

Your true and grateful brother,

Shoghi



Comments

Baha'i History - June 2, 1982, the UHJ wrote, "Europe is blessed as never before in its history, for the Manifestation of God, the Lord of Hosts, spent five years of His exiles within its borders...There is no authenticated record of a Manifestation of God ever before setting foot in Europe."

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The Universal House of Justice

2 June 1982

To the Friends gathered at the International Conference in Dublin

Dearly loved Friends,

"The world is in travail, and its agitation waxeth day by day.... Such shall be its plight, that to disclose it now would not be meet and seemly." The shattering blows dealt to the old, divisive system of the planet and the constantly accelerating decline in civilized life since that dire warning was uttered by Bahá'u'lláh a hundred years ago, have brought mankind

to its present appalling condition. Consideration of how the Bahá'ís of Europe, confronted by this situation, can meet their responsibilities, spiritually and actively, is the main purpose of this Conference.

The holding of this Conference in Dublin calls to mind the historic and heroic services of Ireland in spreading the divine religion throughout pagan Europe. Europe's response was to develop, through many vicissitudes, the most widespread and effective civilization known. That civilization, together with all other systems in the world, is now being rolled up, and Europe's plight in proportion to her former preeminence, is desperate indeed. By the same token her opportunity is correspondingly great. The challenges to her resilience, to her deep-seated spiritual vitality, nourished over the centuries by the Teachings of Christ—now, alas, neglected and even contemned—can and must call forth a more magnificent response than was ever made by the divided and contending peoples of olden times. Yours is the task to arouse that response. **The power of Bahá'u'lláh is with you and this Day, as attested by the Báb, is "immensely exalted ... above the days of the Apostles of old."**

In this great Day Europe is blessed as never before in its history, for the Manifestation of God, the Lord of Hosts, spent five years of His exiles within its borders, sending forth from His "remote prison" the first of those challenging, world-shaking addresses to the kings and rulers, six of whom were European potentates. There is no authenticated record of a Manifestation of God ever before setting foot in Europe.

You are engaged on a Seven Year Plan and have made devoted and sacrificial efforts to attain its objectives. But its ultimate purpose, as that of all other plans, namely the attracting of the masses of mankind to the all-embracing shelter of the Cause of God, still evades us. Particularly in Europe. We have not, as yet, found the secret of setting aglow the hearts of great numbers of Europeans with the divine fire. This must now be your constant preoccupation, the subject of your deliberations at this Conference, the purpose of your lives, to which you will attain "only if you arise to trample beneath your feet every earthly desire." We call upon every Bahá'í in Europe to ponder this vital matter in his inmost soul, to consider what each may do to attract greater power to his efforts, to radiate more brilliantly and irresistibly the joyous, regenerating power of the Cause, so that the Bahá'í community in every country of Europe may stand out as a beacon light repelling the dark shadows of godlessness and moral degradation now threatening to obliterate the last remnants of a dying order. We call upon the Continental Board of Counselors to consult following this Conference with every National Spiritual Assembly in Europe, and together, launch such a campaign of spiritualization of the Bahá'í community, allied with intensified

personal teaching, as has never been witnessed in your continent. The goals of the Seven Year Plan can all be accomplished as the result of such a program and the European Bahá'í community may achieve through it the spiritual force and character to demonstrate to a stricken and declining civilization the peace and joy and order of the long-awaited, Christ-promised Kingdom of God on earth.

May the loving spirit and saintly life of the Greatest Holy Leaf, the fiftieth anniversary of whose ascension is commemorated in this Conference, imbue your thoughts and aspirations and resolves with that dedicated, self-sacrificing, utter devotion to Bahá'u'lláh and His Cause which she so greatly exemplified.

With loving Bahá'í greetings,

[signed: The Universal House of Justice]



Comments

Baha'i History - June 4, 1957, Shoghi Effendi wrote "Call to Hands of Cause and National Assemblies" noting "foreshadowing dire contests destined to range the Army of Light against the forces of darkness, both secular and religious, predicted in unequivocal language by 'Abdu'l-Bahá."

submitted 4 months ago by A35821363

June 4. On this date in 1957, Shoghi Effendi [wrote "Call to Hands of Cause and National Assemblies"](#) noting "foreshadowing dire contests destined to range the Army of Light against the forces of darkness, both secular and religious, predicted in unequivocal language by 'Abdu'l-Bahá."

[Call to Hands of Cause and National Assemblies](#)

Divinely appointed Institution of the Hands of the Cause, invested by virtue of the authority conferred by the Testament of the Center of the Covenant with the twin functions of protecting and propagating the Faith of Bahá'u'lláh, now entering new phase in the process of the unfoldment of its sacred mission. To its newly assured responsibility to assist National Spiritual Assemblies of the Bahá'í world in the specific purpose of effectively prosecuting the World Spiritual Crusade, the primary obligation to watch over and insure protection to the Bahá'í world community, in close collaboration with these same National Assemblies, is now added.

Recent events, the triumphant consummation of a series of historic enterprises, such as the construction of the superstructure of the Báb's Sepulcher, the dedication of the Mother Temple of the West, the world-wide celebrations of the Holy Year, the convocation of four Intercontinental Teaching Conferences launching the Ten Year Crusade, the unprecedented

dispersal of its valiant prosecutors over the face of the globe, the extraordinary progress of the African and Pacific campaigns, the rise of the administrative order in the Arabian Peninsula in the heart of the Islamic world, the discomfiture of the powerful antagonists in the Cradle of the Faith, the erection of the International Archives, heralding the establishment of the seat of the World Administrative Order in the Holy Land, served to inflame the unquenchable animosity of its Muslim opponents and raised up a new set of adversaries in the Christian fold and roused internal enemies, old and new Covenant-breakers, to fresh attempts to arrest the march of the Cause of God, misrepresent its purpose, disrupt its administrative institutions, dampen the zeal and sap the loyalty of its supporters.

Evidences of increasing hostility without, persistent machinations within, **foreshadowing dire contests destined to range the Army of Light against the forces of darkness, both secular and religious, predicted in unequivocal language by `Abdu'l-Bahá**, necessitate in this crucial hour closer association of the Hands of the five continents and the bodies of the elected representatives of the national Bahá'í communities the world over for joint investigation of the nefarious activities of internal enemies and the adoption of wise, effective measures to counteract their treacherous schemes, protect the mass of the believers, and arrest the spread of their evil influence.

Call upon Hands and National Assemblies, each continent separately, to establish henceforth direct contact and deliberate, whenever feasible, as frequently as possible, to exchange reports to be submitted by their respective Auxiliary Boards and national committees, to exercise unrelaxing vigilance and carry out unflinchingly their sacred, inescapable duties. The security of our precious Faith, the preservation of the spiritual health of the Bahá'í communities, the vitality of the faith of its individual members, the proper functioning of its laboriously erected institutions, the fruition of its worldwide enterprises, the fulfilment of its ultimate destiny, all are directly dependent upon the befitting discharge of the weighty responsibilities now resting upon the members of these two institutions, occupying, with the Universal House of Justice, next to the Institution of the Guardianship, foremost rank in the divinely ordained administrative hierarchy of the World Order of Bahá'u'lláh.

--Shoghi

[Cablegram, June 4, 1957]



Comments

Baha'i History - June 6, 1948 - Shoghi Effendi wrote "he does not believe any radiations of thought or healing, from any group, is going to bring peace. Prayer, no doubt, will help the world, but what it needs is to accept Bahá'u'lláh's system so as to build up the World Order..."

submitted 4 months ago by A35821363

June 6. On this date in 1948, Shoghi Effendi [wrote](#) that "he does not believe any radiations of thought or healing, from any group, is going to bring peace. Prayer, no doubt, will help the world, but what it needs is to accept Bahá'u'lláh's system so as to build up the World Order on a new foundation, a divine foundation!..."

[1416. Radiation of Thought Will Not Bring Peace](#)

"I might add that he does not believe any radiations of thought or healing, from any group, is going to bring peace. Prayer, no doubt, will help the world, but what it needs is to accept Bahá'u'lláh's system so as to build up the World Order on a new foundation, a divine foundation!..."

(From a letter written on behalf of the Guardian to an individual believer, June 6, 1948: Extracts From the Guardian's Letters, Spiritualism, Reincarnation and Related Subjects, p. 8: A Compilation from the World Centre, February 1970)



Comments

Baha'i History - June 6, 1971, the Universal House Justice wrote "Concerning your question about cremation, the Bahá'í law stipulates burial. The instructions of Bahá'u'lláh contained in His Most Holy Book make this law clear."

submitted 4 months ago by A35821363

June 6. On this date in 1971, the Universal House Justice [wrote](#) "Concerning your question about cremation, the Bahá'í law stipulates burial. The instructions of Bahá'u'lláh contained in His Most Holy Book make this law clear."

[669. Body Formed Gradually, Must Decompose Gradually](#)

"Be assured that your letter was not a bother to us. Indeed, we were happy to learn that in the autumn years of your physical life your soul was illumined by the eternal light shed upon the world by Bahá'u'lláh.

"Concerning your question about cremation, the Bahá'í law stipulates burial. The instructions of Bahá'u'lláh contained in His Most Holy Book make this law clear. Shoghi Effendi, in a letter written on his behalf to an individual believer in 1955, comments that Abdu'l-Bahá '...also explained that burial is natural and should be followed.' The explanation of the Master referred to by Shoghi Effendi is found in Tablets revealed by Him. One of those was published in *Star of the West*, Volume XI, No. 19, page 317, from which we quote:

'Thy letter has been received. Due to scarcity of time, I write the answer briefly: The body of man, which has been formed gradually, must similarly be decomposed gradually. This is according to the real and natural order and Divine Law. If it had been better for it to be burned after death, in its very creation it would have been so planned that the body would automatically become ignited after death, be consumed and turned into ashes. But the

divine order formulated by the heavenly ordinance is that after death, this body shall be transferred from one stage to another different from the preceding one, so that according to the relations which exist in the world, it may gradually combine and mix other elements, thus going through stages until it arrives in the vegetable kingdom, there turning into plants and flowers, developing into trees of the highest paradise, becoming perfumed and attaining the beauty of color.'

'Cremation suppresses it speedily from attainment to these transformations, the elements becoming so quickly decomposed that transformation to these various stages is checked.'

"When we realize that our physical bodies are composed of elements placed in the earth by their Creator, and which through the orderly processes of His Law are continually being used in the formation of beings, we can better understand the necessity for our physical bodies to be subjected to the gradual process of decomposition. As at the time of death, the real and eternal self of man, his soul, abandons its physical garment to soar in the realms of God, we may compare the body to a vehicle which has been used for the journey through earthly life and no longer needed once the destination has been reached."

(From a letter of the Universal House of Justice to an individual believer, June 6, 1971)



Comments

Baha'i History - June 6. On this date in 1939, Horace Holley, Secretary of the U.S. National Spiritual Assembly, held an interview with State Department officials on whether and why the Soviet government had appropriated the Mashriqu'l-Adhkar in Ashkhabad.

submitted4 months ago by A35821363

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[Seizure of the Ishqabad Temple: Horace Holley Interview with State Department Officials](#)

1939-06-06 Department of State Memorandum of Conversation DATE: June 6, 1939 SUBJECT: Seizure of the Ishqabad Temple: Horace Holley Interview with State Department Officials, 1939 PARTICIPANTS: Mr. Horace Holley, Secretary of the National Committee of the Bahai Movement, 119 Waverly Place, New York City Mr. MacDaniel Mr. Page Mr. Holley stated that it had come to the attention of the National Committee of the Bahai Movement that the Soviet authorities in Central Asia had refused to renew the lease for a Bahai Temple in Ishkabad, U.S.S.R.* (I have been unable to locate Ishkabad, but assume that it is in the proximity of the Soviet Iranian frontier.) This Temple was built about forty years ago, at which time many thousands of Persians of Russian nationality and other persons were included in the movement. In recent years, however, because of exile to Siberia and expulsion to Iran, the Bahai adherents had diminished to eighty or ninety. The Soviet authorities had also seized the records of the Temple and had taken many other steps to destroy the movement. Mr. Holley stated that one of the tenets of the movement is strict non-interference in political matters and that, therefore, he was at a loss to understand why the Soviet authorities were depriving the members of their Temple.

Mr. Holley stated that, first of all, he would like to confirm, if possible, the report regarding the Temple which had come to him from Palestine. I stated that as far as I knew the Department had no definite information regarding the matter, but that, judging from measures taken by the Soviet authorities in recent years, such as the expulsion of the Persians, Afghans, and Turks from Central Asia, and the anti-religious campaigns which were still being carried on, I would not be surprised if his information was correct. Mr. Holley asked me whether it would be possible for the Embassy in Moscow to confirm the report. I stated that it was almost impossible to obtain any information regarding conditions in Soviet Central Asia, except what was published in the Soviet press, and that I thought little would be gained by asking the Embassy for information.

Mr. Holley then stated that in 1932 the Soviet authorities had at first refused to renew the lease for the Temple, that the National Committee had appealed in writing direct to the Soviet Government, and that shortly thereafter the lease had been renewed. He said he did not know whether the appeal had any effect, as the Soviet Government had never acknowledged it. Mr. Holley stated that he would like to see the Soviet Ambassador regarding the matter, and asked me whether I thought such a course was advisable. I stated that although I, personally, did not believe that the Ambassador would be of much help, there is no reason why he should not see him. I suggested that he telephone to make an appointment.



Comments

Baha'i History - June 7. On this date in 1873, Amelia Collins, later named a Hand of the Cause of God, was born. She donated vast sums of her husband's mining fortunes to several projects at the Bahá'í World Centre, and the Collins Gate at Bahji is named after her.

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June 7. On this date in 1873, [Amelia Collins](#), later named a Hand of the Cause of God, was born. She donated vast sums of her husband's mining fortunes to several projects at the Bahá'í World Centre, and the Collins Gate at Bahji is named after her.

[Amelia Engelder Collins](#) was born June 7, 1873 to Catherine Groff and Conrad Engelder, a German emigrant and Lutheran clergyman. She was the seventh child of a family of nine sons and five daughters.

She married Thomas H. Collins, a mining engineer, and lived in Calumet, Michigan and later Bisbee, Arizona. Collins met great success in Bisbee by developing the porphyry copper mining operations that eventually become the [Phelps-Dodge Mining Company](#). They moved to California during the 1920s where Millie, as she was affectionately known, became a Baha'i and made her first pilgrimage to Haifa in early 1923. Thomas Collins accompanied her and was shown great kindness by Shoghi Effendi.

During a cruise to Iceland in 1924, Millie met Holmfridur Arnadottir, the first Icelandic Bahá'í, and became good friends. Later, in 1939, she supported the publication of the first translation of Bahá'í literature in Icelandic: Esslemont's [Bahá'u'lláh and the New Era](#). In 1924, Millie was elected to the National Spiritual Assembly of the United States and Canada. She was a member of this body until 1933. Then again in 1938, she was re-elected and served until Shoghi Effendi called her to service at the Bahá'í World Center. In

addition, she served as a member of the National Teaching, Assembly Development, and Inter-America Committees. She visited with and assisted most of the Assemblies within the United States and Canada with their consolidation work and those of South and Central America in teaching work during the First and Second Seven Year Plans, 1937-1953.

Thomas Collins, although having never having converted to the Bahá'í Faith, supported Millie's Bahá'í activities. These included the financial contributions that maintained the solvency of the [Geyserville School](#). In 1937, he unexpectedly died from a heart attack. Shoghi Effendi asked the Bahá'ís at the Geyserville summer school to hold a befitting memorial service.

After arranging her substantial estate in order, one that would eventually establish the institutions of the Bahá'í World Center, Millie later that same year made her second pilgrimage to Haifa where she developed a friendship with Shoghi Effendi's wife, Amatu'l-Bahá Rúhíyyih Khánúm. In a letter to her, shortly after this pilgrimage, Shoghi Effendi wrote "The days you spent under the shadow of the Holy Shrines will long be remembered with joy and gratitude. I have during these days increasingly appreciated and admired the profound sense of devotion, the passionate fervor, the intense love and attachment that animates you in the service of the Holy Cause. For such noble qualities I feel thankful, and I am certain that the fruits they will yield will be equally outstanding and memorable. Rest assured and be happy."

Shoghi Effendi, in 1937, sent a sacred gift to the American Bahá'í Community through Millie. This was the lock of Baha'u'llah's hair that had been preserved by the Greatest Holy Leaf, to be placed beneath the dome of the American Bahá'í Temple. She presented the gift during the 1938 National Bahá'í Convention mounted in a silver frame, the first of many sacred gifts from Shoghi Effendi to become part of the National Bahá'í Archives.

In 1945, Millie was invited by Holmfridur Arnadottir to come to Iceland. In response, Shoghi Effendi replied through his secretary: "As he cabled you, he feels your presence in America more important than Iceland at this time... The Small Assemblies in America are badly in need of Bahá'í' education..." He went on to say that Millie was one of those needed for this task and to travel to Iceland could jeopardize her health. Millie was the first to initiate the teaching of the American Indians in accordance to 'Abdú'l-Bahá's Tablets of the Divine Plan. In 1948, the first Indian Bahá'í Assembly on the American continent was formed on the Omaha Indian Reservation at Macy, Nebraska.

Millie's travels for the Faith at the request of Shoghi Effendi were extensive. These included the arrangements, in 1942, for the design and erection of the memorial to May Maxwell,

Amatu'l-Bahá Rúhíyyih Khánum's mother in Buenos Aires. She even located a block of Carrara marble with the right characteristics for the project. Travel arrangements were nearly impossible because of the wartime conditions. In 1946 and 1949, Millie made additional trips to Latin America to attend conferences and teaching work.

In 1947, Shoghi Effendi proclaimed that Millie Collins has been made his ninth Hand of the Cause of God. Millie Collins traveled several times to Europe after the close of World War II. In 1951, she traveled at the request of Shoghi Effendi to Turkey and Egypt. While in Cairo, despite becoming so ill that she could hardly stand, she gave an address to a large public meeting at the Hazíratu'l-Quds.

Although Millie lived very simply, she made generous contributions to the Faith. In 1944, she sent Shoghi Effendi a generous contribution that covered most of the cost of constructing the superstructure for the Shrine of the Báb on Mount Carmel. Other contributions include: purchase of property on Mount Carmel (1926); development and extension of the Geyserville School properties in northern California (1936); at Davison, Michigan, the first publication of Bahá'í literature in Amharic (1934); first contribution to the Bahíyyih Khánum Fund toward the erection of the Mother Temple of America (1939); Contribution to the Persian Temple Fund (1939); defrayed cost of publication of four volumes of *The Bahá'í World*; Additional contributions to the Mother Temple Works, gifts of property near the Temple and to the Temple Dependency Fund, and various teaching projects, donations toward the purchase of nineteen supplementary Temple sites in Latin-America, Europe and Asia; contributions to aid embellishment of the area surrounding the Tomb of Bahá'u'lláh at Bahji and erection and furnishing of the International Archives building on Mount Carmel; the donation of the entire sum for the purchase of the Temple site on Mount Carmel (1953).

In 1953, Shoghi Effendi acknowledged in his message to the twelve Annual Conventions, Millie's "munificent donation" toward the purchase of many Hazíratu'l-Quds and endowments on five continents and in his last Convention message in 1957 for the donations for the building of the Mother Temples in Europe, Australia and Africa. Shoghi Effendi named the main gate to the Shrine of Bahá'u'lláh in Bahji in her honor.

Shoghi Effendi appointed Millie Collins in January 1951 as the vice -president of the International Bahá'í Council, and she went to live in Haifa. This work continued for the rest of her life. In 1953, as part of the Ten Year World Crusade, she and Amatu'l-Bahá Rúhíyyih Khánum represented Shoghi Effendi at the All-American Conference in Chicago.

Shoghi Effendi died on November 4, 1957. Millie was planning to meet him in Haifa, and upon her arrival there, heard the news of his unexpected death in London where he was shopping for furniture and ornaments for the International Archives Building. Millie immediately departed for London to join Amatu'l-Bahá Rúhíyyih Khánum in her time of need. Millie gave Amatu'l-Bahá Rúhíyyih Khánum emotional support during the proceeding four years. In October 1961, Millie fell and fractured her arm, requiring hospitalization. Despite her frailness, she returned to Haifa to assist the Hands of the Cause in regard to the first election of the Universal House of Justice. She had to be carried in a wheelchair to the meetings being held at Bahji, and was able to attend all but one.

On the afternoon of January 1, 1962, at the age of 91, Millie Collins died while being held in the arms of Amatu'l-Bahá Rúhíyyih Khánum. Her body is buried in the Bahá'í cemetery at the foot of Mt. Carmel.



Comments
